

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Doctor Davidson's Text

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

By Rev. Frank W. Boreham
Armadale, Melbourne, Australia

There are only two things worth mentioning in connection with Dr. Davidson, but both of them are very beautiful. The one was his life; the other was his death. Ian Maclaren tells us that the old doctor had spent practically all his days as minister at Drumtochty. He was the father of all the folk in the glen. He was consulted about everything. Three generations of young people had, in turn, confided to his sympathetic ear the story of their loves and hopes and fears; rich and poor had alike found in him a guide in the day of perplexity and a comforter in the hour of sorrow.

The Doctor's Last Christmas

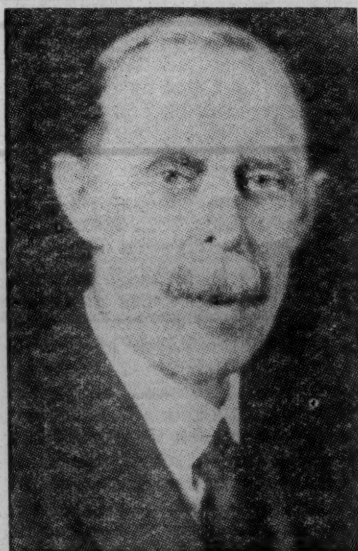
And now it is Christmas Day—the doctor's last Christmas—and a Sunday. The doctor had preached as usual in the kirk; had trudged through the snow to greet with seasonable wishes and gifts one or two people who might be feeling lonely or desolate; and now, the day's work done, was entertaining Drumsheugh at the manse. All at once he began to speak of his ministry, lamenting that he had not done better for his people and declaring that, if he were spared, he intended to preach more frequently about the Lord Jesus Christ.

"You and I, Drumsheugh, will have to go a long journey soon, and give an account of our lives in Drumtochty. Perhaps we have done our best as men can, and I think we have tried; but there are many things we might have done otherwise, and some we ought not to have done at all. It seems to me now, the less we say in that day of the past, the better. We shall wish for mercy rather than justice, and"—here the doctor looked earnestly over his glasses at his elder—"we would be none the worse, Drumsheugh, of a Friend to say a good word for us both in the Great Court!"

"A've thocht that masel"—it was an agony for Drumsheugh to speak—"a've thocht that masel mair than aince. Weelum MacLure was ettlin' aifter the same thing the nicht he slippit awa, and gin ony man cud hae stude on his ain feet yonder, it was Weelum."

It was the doctor's last conversation. When his old servant entered the room next morning, he found his master sitting silent and cold in his chair.

"We need a Friend in the Great Court!" said the doctor.



Dr. F. W. Boreham

"A've thocht that masel!" replied Drumsheugh.

"Weelum MacLure was ettlin' aifter the same thing the nicht he slippit awa!"

"For there is one God, and one mediator between God and men, the man Christ Jesus."

Job Wanted and Paul Knew About a Mediator Between God and Man

My Bible contains two stories—one near its beginning and one near its end—which today I must lay side by side. The first is the story of a man who feels that he is suffering more than his share of the slings and arrows of outrageous fortune. He thinks of God as very high and very holy; too wise to err and too good to be unkind; yet he cannot shake from his mind the conviction that God has misunderstood him. And, in his agony, he cries out for one who can arbitrate between his tortured soul and the God who seems to be so angry with him.

(Continued on page 5)

Our Life-Long Fight Against Modernism

Billy Graham Not the Issue. The Authority of the Bible, the Fundamentals of the Christian Faith, the Modern Unbelief Leading Many to Ruin by the Compromise and Disobedience of Christians—These Are the Real Issues. THE SWORD's Stand of 23 Years Is Compelled by Literal Obedience to Plain Scriptures. We Dare Not Change

By the Editor

In the blessed hymn Henry F. Lyte wrote

"Jesus, I my cross have taken,
All to leave and follow Thee."

But he was a wise, spiritual man. He knew the matter did not end there. So the next line said:

"Destitute, despised, forsaken . . ."

In the second verse he said,

"Let the world despise and leave me,
They have left my Saviour, too."

But that verse ends:

"Foes may hate, and friends may shun me;
Show Thy face, and all is bright."

You see, to really take up the cross and follow Jesus means to be "despised and forsaken" by many. It means that "foes may hate, and friends may shun me."

A friend wrote the other day, "Did not Jesus come to the world to bring 'peace on earth, good will toward men'?" He wanted more love and light, no criticism of anybody—only a "positive Gospel."

I was compelled to answer that while Jesus does give peace to an individual heart, peace with God, the total peace to the whole world can only come when Jesus Christ returns to reign and when His will is done on earth as it is done in Heaven, and all Christ-rejecting sinners are sent away.

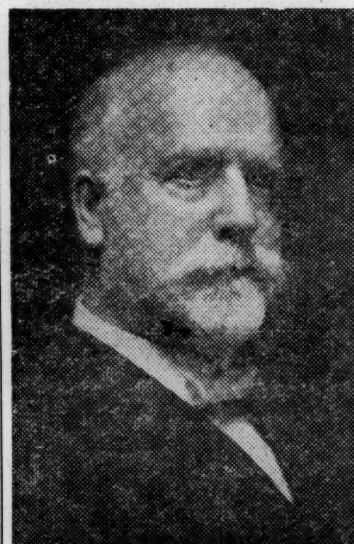
I reminded him of the remarkably searching statement of Jesus in Matthew 10:34-36:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."

One of the greatest joys on earth is the joy of bringing others to a saving knowledge of Christ. I have heard people tell that when they were converted the whole world seemed different; the sun seemed to shine with a new light, there was new music in the song of the birds, all nature seemed clothed with new beauty and glory. I had no such experience when I was converted. In fact, I was converted in the middle of the night, and the sun was not shining at all. But I did have such an experience the first time that I led another to a definite acceptance of Jesus Christ as their definite Saviour. I had been dealing with this person for two solid hours, and seemed to be making but little headway, then at the very close he yielded and accepted Christ. When I left the building where this decision had been made, it was nearly sunset in the springtime, the whole world seemed to have a beauty that I had never seen in it before. It seemed as if I were walking on air; my heart was filled with joy such as I had never known.

There is no other joy like the joy of saving men, and it is possible for every child of God, no matter how humble and ungifted, to have this joy. God's most approved method of winning others to Christ is indicated in the text, the method of personal hand-to-hand dealing with the lost. The high estimate that God places up-

on this form of work is seen in the context. Philip was in the midst of a great revival in Samaria, great crowds were assembling daily to listen, and an apparently strange command comes to arise and leave this great work that had stirred the whole city, and to go down into the way that leadeth from Jerusalem into Gaza, "which is desert." Wise man as he was, strange as the order must have seemed, Philip, without a moment's questioning or hesitation, "arose and went." An inquiring soul passes by in his chariot. The Spirit of God whispers to Philip, "Go near, and join thy-



Dr. R. A. Torrey

self to this chariot," "and Philip ran."

Would that we were as prompt to obey the first whisper of the Spirit when He bids us go and speak to others. Our Master did not consider it beneath Him to speak to one at a time. We have more frequent records of His dealing with individuals than we have of His preaching sermons to vast audiences. The one by one method of soul-winning is the method that God delights to honor. But how shall we do it?

I. Select Your Man to Win

In personal work, as in all forms of work, definiteness is of tremendous importance. There are hosts of people who have a longing to win some one to Christ, but they do not pick out any definite individual to win, and so they fail. A definite purpose to lead some definite individual to a definite acceptance of a definite Saviour will accomplish vastly more than an indefinite longing to lead an indefinite number of indefinite persons with some definite experiences. But how shall we select the individuals whom we are to win to Christ?

1. First of All, by Prayer

There are some who are the peculiar property of each of us. We can lead them to Christ, and no one else can. Who these persons are God alone knows, but He is willing to tell us if we will only ask Him. We should go to Him and ask Him to show us who the persons are whom He would have us to lead to Christ. Then we should wait upon Him, listen for His voice—it is a still, small voice—as it speaks in our hearts. When He mentions that one, we should write that one's name down, and determine that we will lead that one to Christ.

2. Select Those Who Are Accessible

The most accessible of all are those in our own family, and that is the place to begin, in your own home. Jesus said to the demoniac whom He had healed, and who wished to accompany Him on His missionary journeys, "Return to thine own house, and show how

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Subscription Bargains!

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1. **Vest Pocket Companion for Soul Winners**, by Dr. R. A. Torrey, 12 chapters, 118 pages, giving Scriptures and instructions for use in winning all kinds of people. The right size for purse or vest pocket. Zondervan now sells it at 75c.

2. **How to Pray**, by R. A. Torrey, 123 pages, 12 chapters. One of the books which most influenced the editor John R. Rice, tremendously helpful, classic, paper binding.

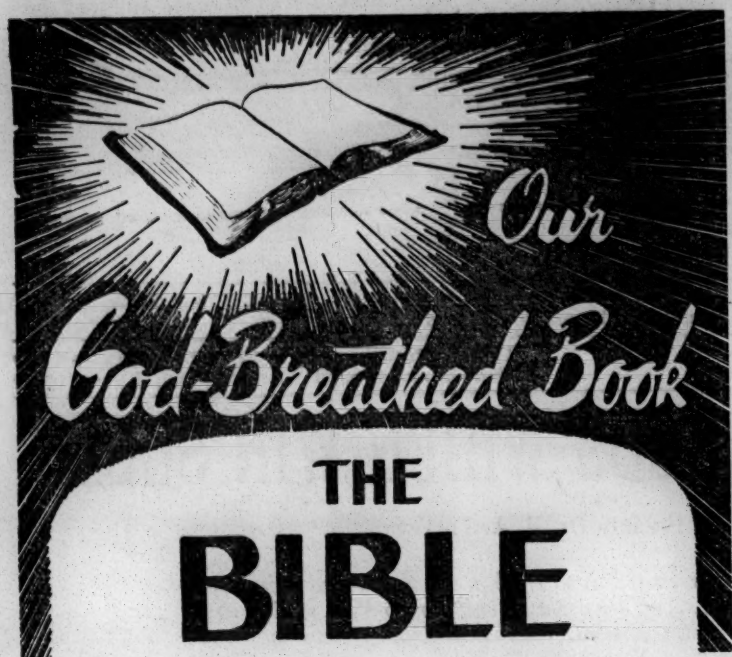
3. **The Soul-Winner's Fire**, by John R. Rice, 8 chapters on soul-winning passion and power, 127 pages, paper cover.

4. **Bible Facts About Heaven**, Sweet Home of the Lord Jesus and Departed Saints, by John R. Rice, 8 chapters, beautiful crystalline cover, blue ink, decision form, sells for 60c.

Your choice of the above, one copy absolutely free, postpaid.

I. With 1 three-year subscription to THE SWORD OF THE LORD for \$5 (for Canadian and foreign subscriptions add 50c per year for extra postage we pay).

II. Your choice of above, one copy free, postpaid, with 3 one-year (Continued on page 6)



By Evangelist John R. Rice

V. The Lord Jesus Christ Believed, Quoted, and Often Vindicated the Bible as the Infallible Word of God

There are those who pretend a love for Jesus Christ though they do not believe that the Bible is all true, and do not regard it as the authoritative, perfect Word of God. They do not attack the Lord Jesus Christ, but they do attack the Bible. But do not be deceived by such men. Those who attack the Bible thus attack Jesus Christ. Those who do not believe the Bible do not believe the historic Christian faith.

The infidel scoffs at the Bible story of Jonah and the great fish which God prepared to swallow him, but do not be deceived. Actually Satan thus intends to bring discredit on the bodily resurrection of Jesus Christ, after three days and nights in the grave, as Jonah came forth alive from the sea monster after being three days and three nights in the whale's belly. Jesus Christ Himself made the preservation of Jonah a type of His own resurrection (Matt. 12:40, 41). He who attacks the Bible attacks Jesus Christ. The attitude of the Lord Jesus Christ toward the Scriptures is so positive and clear that every thoughtful person who believes Jesus Christ must also believe the Bible.

Again consider the words of Jesus in Matthew 4:4, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is remarkable that here the dear Lord Jesus, taking Himself as the model man, the second Adam, used the Scripture fitting all men with which to answer and defeat Satan. What a lesson for us! Note also that Jesus is quoting from Deuteronomy 8:3, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." He regarded the Old Testament as reliable and authoritative. Here, as He did so many, many other times in the Gospels, He said, "It is written!" If it was written in the Scriptures that settled it for Jesus! He could risk the whole matter of defeating Satan on the inspired and powerful Word of God, and so He quoted that verse.

Notice also that Jesus here expresses His own belief

that every word of the Scriptures proceeded from the mouth of God. That is verbal inspiration. No person ever claimed more for the Bible than the Lord Jesus here claimed for it. The words of the Scripture proceeded from the mouth of God, Jesus said.

Again we mention the words of Jesus in Matthew 5:17, 18, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus did not come to destroy the law, but not one jot nor tittle shall pass away even till heaven and earth pass away, Jesus said! Jesus here indicates the eternal and perfect character of the Word of God. Jesus said it will fit all generations, it will never be out of date, it will be good in all languages and climates and ages, and will never pass away till all be fulfilled. That means Jesus puts His deity back of the supernatural perfection of the Bible.

In Matthew 24:35 Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Here Jesus plainly says that His own words could never pass away. But in truth, the only record we have of His words is in the New Testament. So, actually Jesus is here guaranteeing the supernatural preservation of the New Testament, saying that the life of God is in the Bible.

And I think also that Jesus means to call the Bible, all of it, His words. We remember that the Holy Spirit is called "the Spirit of God," and He is also called "the Spirit of Christ" (Rom. 8:9). What belongs to God the Father belongs to Christ. What represents the Father represents Christ. Jesus properly said, "I and my Father are one" (John 10:30). So the Word of God is the Word of Christ. Also in John 14:24 Jesus said, "... the word which ye hear is not mine, but the Father's which sent me." And Colossians 3:16 plainly says, "Let the word of Christ dwell in you richly. . . ." So when Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," He referred to the Word of God, the recorded words in the Bible, and thank God the blessed Scriptures will never pass away. So Jesus believed and so He stated.

One of the clearest and most powerful statements that the Lord Jesus ever made about the Bible is given in Luke 24:25-27, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Here Jesus says that one is a fool to be even slow to "believe all that the prophets have spoken." And to prove His point, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Jesus believed the Pentateuch, "all the prophets," and literally "all the scriptures," and knew that therein were divine prophecies concerning Himself. Jesus said that a man is a fool to be even slow to believe the Bible!

And throughout the four Gospels we have a remarkable record of Jesus quoting Scriptures and referring to Scriptures. Jesus Himself endorsed the story of Jonah as true, in Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Jesus quoted continually from the Old Testament. And it is a remarkable fact that in divine inspiration Jesus took particular pains to verify and authenticate the Old Testament.

Jesus verified the Mosaic authorship of the Pentateuch, just as if He knew that modernists and higher critics would try to deny the Mosaic authorship of the five books in the Bible ascribed to Moses. See what Jesus said of Moses, referring to him as the author of the Pentateuch, in various parts and all of the Pentateuch. In Matthew 8:4, "And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Matthew 19:8 says, "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." If Moses did not write the Pentateuch, then Jesus was mistaken!

Matthew 23:2, "The scribes and the Pharisees sit in Moses' seat"; Mark 1:44, "And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them"; Mark 7:10, "For Moses said, Honour thy father and mother; and, Who-so curseth father or mother, let him die the death"; Luke 24:27, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." And in Mark 7:13 Jesus calls that which He quoted from Moses in verse 10, "the word of God."

Jesus also verified the authorship of the book of Daniel in Matthew 24:15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand

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THE EDITOR'S Notes

by John R. Rice

This poor, unworthy editor has found his heart greatly warmed recently by multiplied evidences of God's blessing. God is raising up friends for THE SWORD OF THE LORD and is blessing this work.

The discontinuing of the Sword Book Club two or three years ago, and the selling of our book publishing and wholesale trade to Zondervan Brothers in April of last year has made it possible for us to move our Sword office work all into one building in Wheaton. We now do not have to furnish storage space for \$250,000 worth of book stock, which has been sold to Zondervan, and we do not need to provide office space for the wholesale book business and the Sword Book Club. Thus we will save the added expense of telephone, lights, heat, janitor, etc., for the second building, but we will also be able to get good rental from it, God willing, to help our Building Fund.

Then to be in the same building under one management will simplify problems and will save duplication of effort and will make our work more efficient and economical, I am sure.

The following evidences of God's blessing on THE SWORD hearten us and encourage us greatly.

1. Paid advertising in THE SWORD OF THE LORD for last year was the best we have ever had. And the first three months of this year the advertising volume and income considerably exceeds that of last year. God is continually raising up friends who find that advertising pays in THE SWORD OF THE LORD. It is hard to pay expenses but God is helping.

2. Our total circulation for THE SWORD OF THE LORD is running about 12,000 average weekly above the circulation of last year. In 1956, we had our largest circulation because of some \$56,000 worth of ministers and missionary subscriptions. When many thousands of these gift subscriptions expired naturally our subscription list was lowered. But now, thank God, we have had a steady, solid growth and, we believe, the most solid paid circulation we have had. That indicates the strong influence of THE SWORD OF THE LORD. And the subscription campaign now on should greatly increase our total paid circulation.

3. We keep rejoicing over the 683 people who wrote last year saying they found Christ through THE SWORD OF THE LORD and Sword literature. We do not know any other Christian magazine which has that kind of soul-winning results.

4. Our recent March Letter Month, closing April 4, brought in an amazing total of more than 22,000 letters. Even if half of them had been complaints or arguments, it would still prove that THE SWORD OF THE LORD is the best-read and most influential Christian magazine in America. But, in fact, nearly all these letters were favorable. Of course some letters sent subscriptions or book orders. Others sent in crossword puzzles filled out, and others simply told of blessings received through THE SWORD. But when any Christian magazine in the world gets over 22,000 letters in a Letter Month, that is a sign of tremendous Christian influence. How we thank God for our friends and the readers of THE SWORD OF THE LORD! No one needs to say that our plain stand for the Bible, and against compromise, has kept us from winning souls or from influencing Christians. These figures tell a different story!

5. Another remarkable evidence of the friends God has raised up for THE SWORD OF THE LORD is that during our Letter Month our retail sales amounted to more than \$9,000! Thousands of readers ordered the editor's books and other books which were published by THE SWORD OF THE LORD. Since the largest year's sales at retail in the past have been about \$45,000, you can see that these recent sales in approximately one month

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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A Missionary Cause; A Worthy Opportunity

By Evangelist John R. Rice

Last Friday night we had in our church in Wheaton, Missionary Walter Gomez of the Mexican Militant Mission. He had a very helpful, challenging program. It has been a joy to me to be on the Board of Reference of this good mission. We were happy to have this man in our church and to help support his work.

I told the people in the church that I prayerfully checked the records. That mission has from 400 to 600 people saved, claiming Christ as Saviour each year in Mexico. In a recent year the cost was about \$70 of mission money for each soul converted through this good mission cause.

I have found that foreign missionary societies that get as many as one soul saved for each \$70 are really good. That is unusual. But a soul is worth that and more.

However, I call your attention to a missionary enterprise which I think does more good for the money spent than any foreign missionary society or home missionary work that I know of.

I believe that to send THE SWORD OF THE LORD to people who need it is a more direct and powerful missionary investment and will do more for the cause of Christ and taking the Gospel to every creature than any other way the money could be used, that I know.

I am not guessing. I have before me some letters to prove the marvelous good done by THE SWORD OF THE LORD when given as a gift subscription.

Mrs. R. G. Burt, Sr., of McComb, Mississippi, writes telling how she subscribed for THE SWORD OF THE LORD when it was only four pages each week and has taken it ever since with great blessing. Then she says:

"At that same time I had it sent to my brother for thirteen weeks in the hope that he would become a Christian. I am happy to say that he and his wife became Christians. My brother subscribed for THE SWORD then and remained a subscriber until his death four years ago. They thanked me many times for sending it those thirteen weeks, saying it revolutionized their home life. Before then their home was a place of confusion."

Wasn't that a good investment? A brother and his wife were saved through THE SWORD OF THE LORD and then they lived for God and took THE SWORD until his death four years ago!

An Indifferent Sister Won to Christ Through THE SWORD

Mrs. W. Bourdlaris of Prescott, Arizona, writes, "Just a few lines

to tell you how I love THE SWORD. A dear Christian lady back in Michigan introduced me to THE SWORD OF THE LORD by a gift subscription. I read it at every available opportunity."

But while the subscription was coming, God gave this lady twins and then soon another little one and then another in swift succession. So busy, she grieved that she could not always read through THE SWORD OF THE LORD. But she saved the copies, and then she continues: "We lived in this place 3 years and then decided to move to Arizona."

"In packing I ran across these back issues of THE SWORD OF THE LORD . . . and from somewhere (the Lord?) came the thought, 'Give them to sis.' I did and she took them with no great enthusiasm. We moved away and after a couple months received the most wonderfully happy letter from sis saying that she had found the Lord through reading those old issues of THE SWORD OF THE LORD. She said she read every word in every one (about a dozen in all) and not long afterwards she made a public confession at church (she and her daughter together)."

"All this has made me very glad and I'll always have that to thank THE SWORD for."

What a wonderful return, a soul saved and then the sister's daughter saved through a dozen copies of THE SWORD!

Scottish Preacher Receives "A Greater Passion for Souls" Through THE SWORD

From Aberdeenshire, Scotland, Pastor Robert Fairnie writes a glowing word in commendation for THE SWORD OF THE LORD. I believe that THE SWORD was sent him as a free gift after my trip to Scotland. He says: "When one is working in a very isolated part of the world it is a real spiritual stimulant to be able to get a paper like THE SWORD and to see that we are one with the great host of outstanding preachers who have the courage of their convictions. Not only can we get acquainted with some of the preachers of today but we are reminded of the power that was manifested in the ministry of the finest preachers of a past generation."

"THE SWORD has given me a greater passion for souls and a determination to keep separated from all that is worldly and modernistic in preaching . . ."

How happy we are that someone helped to pay for the subscription for a preacher who is encouraged and stimulated and has received a "greater passion for souls and a determination to keep

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She Did Not Want "The Sword"

By Evangelist Walt Handford, Assistant Editor

Here is a remarkable Letter Month letter from Mrs. Ruth E. Clark of Eureka, California. Notice that when her pastor had the church subscribe for all the members Mrs. Clark did not want THE SWORD, but now eagerly looks forward to it each week.

"Dear Sir:

"I am thankful to God for such a Christian weekly paper as THE SWORD OF THE LORD, and the separated stand it takes."

"To be truthful, I didn't want to take the paper, and when my pastor said he was subscribing for each church member, I went to him and told him I wouldn't have time to read it, that he might as well save the money. His reply that I might read some of it or at least pass it on to someone else to read shows his earnestness for his flock to be reading correct literature."

"I truly thank God for this, as I take time to read its pages and it enriches and uplifts my own heart."

"I am working the puzzle and striving for the Scofield Bible."

"I pass the paper on to three other people who tell me it is a blessing to them as well . . ."

"In Christian love,"
Ruth E. Clark

We are extending Mrs. Clark's subscription to THE SWORD for one year for this good Letter Month letter.

What a remarkable ministry THE SWORD OF THE LORD has in changing the lives of those who read it. When she first received the paper Mrs. Clark was not at all interested, but now is an avid weekly reader. It may be you have considered sending THE SWORD OF THE LORD to some disinterested friend of yours but have wondered if he would read it. Here is proof that people's opinions can

be changed by THE SWORD coming weekly into their homes.

How important is this ministry of sending THE SWORD OF THE LORD to other folks. Surely if you have been blessed by reading the paper, you have friends and loved ones who need its message each week. Why not make up a list of such friends now and send it in during the present subscription campaign?

Or it may be that you have sent THE SWORD to as many of your friends as you feel ought to be getting it. In this case, would you send a gift to the Ministers and Missionary Subscription Gift Fund? We regularly receive letters from ministers or missionaries who are not financially able to subscribe to THE SWORD OF THE LORD but want us to send it to them. Your gift to the Ministers and Missionary Subscription Gift Fund could well change the life of some preacher or missionary now living in defeat spiritually.

Take advantage of this special subscription campaign offer today. Elsewhere in this issue you will find the special rates for THE SWORD OF THE LORD until the price goes up on June 1. Here is your golden opportunity to send the paper to many of your friends or to the Ministers and Missionary Subscription Gift Fund at these special low rates. I honestly do not know of another investment you could make of your money which would bring greater spiritual returns than sending gift subscriptions to THE SWORD OF THE LORD in this way.

A Mother's Love

By D. L. Moody

The closest tie on earth is a mother's love for her child. There are a good many things that will separate a man from his wife, but there isn't a thing in the wide, wide world that will separate a true mother from her own child. I will admit that there are unnatural mothers, that there are mothers who have gone out of their heads, mothers who are so steeped in sin and iniquity that they will turn against their own children, but a true mother will never, never turn against her own child. I have talked with mothers when my blood boiled with indignation against the sons for their treatment of their mothers, and I have said, "Why don't you cast him off?"

They have said, "Why, Mr. Moody, I love him still. He is my son."

I was once preaching for Dr. G. in St. Louis, and when I got through he said that he wanted to tell me a story. There was a boy who was very bad. He had a very bad father, who seemed to take delight in teaching his son everything that was bad. The father died, and the boy went on from bad to worse until he was arrested for murder.

When he was on trial, it came out that he had murdered five other people, and from one end of the city to the other there was a universal cry going up against him. During his trial they had to guard the court-house, the indignation was so intense.

The white-haired mother got just as near her son as she could, and every witness that went into

the court and said anything against him seemed to hurt her more than her son. When the jury brought in a verdict of guilty a great shout went up, but the old mother nearly fainted away; and when the judge pronounced the sentence of death they thought she would faint away.

After it was over she threw her arms around him and kissed him, and there in the court they had to tear him from her embrace. She then went the length and breadth of the city trying to get men to sign a petition for his pardon. And when he was hanged, she begged the governor to let her have the body of her son, that she might bury it. They say that death has torn down everything in this world, everything but a mother's love. That is stronger than death itself. The governor refused to let her have the body, but she cherished the memory of that boy as long as she lived.

A few months later she followed her boy, and when she was dying she sent word to the governor, and begged that her body might be laid close to her son. That is a mother's love! She wasn't ashamed to have her grave pointed out for all time as the grave of the mother of the most noted criminal the State of Vermont ever had.

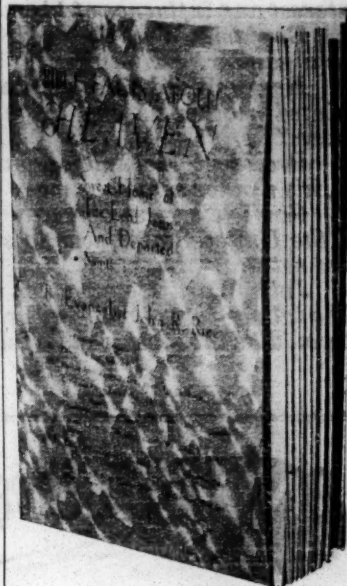
The prophet takes hold of that very idea. He says, "Can a mother forget her child?" But a mother's love is not to be compared to the love of God.

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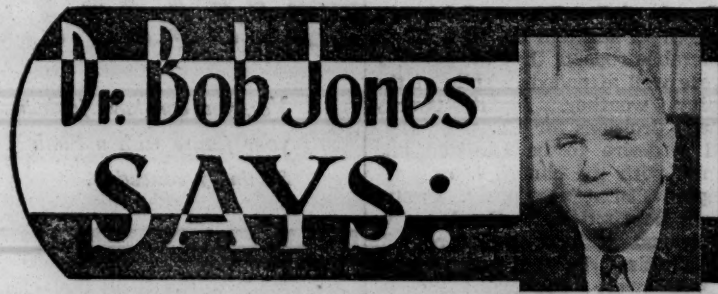
Loving the Untouchables

If there is a class of people in Greece which is more pitiable than any other, it is the lepers. Our Gospel worker Emanuel, who has a great love for them and frequently visits them, writes as follows:

"I recently went to see Nicholas Kyriazis, who was transferred from Spinaloga. On that island of despair, through the ministry of the American Mission to Greeks, God's message reached his wife and himself and gave them courage and new hope. Despite his distressing ailment and the persecution he has endured from the enemies of the Word of God, he never ceases to urge his fellow patients to turn to Christ."

"Now this dear soul is experiencing a new and great trial of faith. He has recently become afflicted with ankylosis of the neck, a very painful and almost incurable disease. Leprosy has worn away most of his fingers. His wife, too, is a victim of this disease. The first time I met them, they were walking up and down in the garden of the Leper Home weeping. I tried to comfort them with the words of Christ, and when they told me that they knew Him as their Saviour, my tears of joy mingled with theirs. They are very poor and their two little children are in great need of help. I can assure you they are well worthy of our assistance."

You know, it must take great faith to believe in the goodness and love of God when you are in such straits as this leper family. Their children have had to be taken from them, and the knowledge that they lack many of life's necessities is a source of worry and grief to the parents' hearts. A clothing package (costing \$6 to send), and money with which to buy nourishing food would go a long way toward relieving their immediate needs. Whatever you do for them will be a real answer to their prayers and will warm your own heart, also. You may send your gift through the American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, Dept. SL, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)



Bob Jones University graduates can be found almost everywhere. They are teaching school, they are in the business world, they are on the mission field, they are in pulpits preaching and in other fields where they are rendering Christian service. I quote from a letter received from a couple that met here in school and fell in love and then later graduated and got married and who are now winning souls to Christ under the sponsorship of Campus Crusade. "We are enclosing a check for \$15 to help in the work. Recently we have seen fourteen decisions for Christ. Some of the students we met last

year are now studying at Bob Jones University . . ."

From time to time we give you information about former students, and we do this for three reasons. First: We want you to pray for us. Second: We want you to help us line up the right kind of young people who can be trained for Christian leadership. Third: You can invest some of the Lord's money in the work of Bob Jones University. Please let us hear from you.

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"Hunting for
Something?"
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Bouquets for Mother

John Quincy Adams said: "All that I am my mother made me."

Abraham Lincoln said: "All that I am or hope to be, I owe to my angel mother."

Dwight L. Moody declared: "All that I have ever accomplished in life, I owe to my mother."

Napoleon was a sage when he said: "Let France have good mothers, and she will have good sons."

Andrew Carnegie frequently acknowledged the tender interest and influence of his mother.

Benjamin West declared: "A kiss from my mother made me a painter."

Henry Ward Beecher once said: "The memory of my sainted mother is the brightest recollection of my early years."

President McKinley provided in his will that, first of all, his mother should be made comfortable for life.

Garfield's first act, after being inaugurated President of the United States, was to stoop and kiss his aged mother, who sat near him.

Julia Ward Howe, when ninety-one years of age, said: "We talk of forty horse-power. If we had forty mother-power it would be the most wonderful force in the world."

—Selected

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor



Mother's Example!

A nation-wide survey conducted by the University of Michigan's Institute for Social Research dealing with the personal and social interests and aspirations of American girls was recently released by the Girl Scouts of the U. S. A. The study revealed that the overwhelming majority wants to be exactly like their mother! Eighty per cent of the girls interviewed said they desired to grow up to be like their mother. This is especially significant since the 2,000 girls interviewed were not small children, but young ladies eleven through eighteen years of age!

Other interesting findings of the survey included: (1) the majority of the girls consider it necessary for parents to make rules for children and enforce them; (2) only two per cent were interested in becoming TV or movie stars; (3) seventy per cent of the girls between the ages of 14 and 18 already date regularly; and, (4) only one-third were at all interested in obtaining more than a high school education.

How important, Mother, is the example you set for your daughter! Truly, "Like Mother, Like Daughter," is not merely an old wives' tale. Romans 14:7, "For none of us liveth to himself, and no man dieth to himself," was never more true than with reference to a mother's influence in the life of her children. (See Proverbs 31:10-29.)

P. S. The principal difference between the above study and a kindred survey of boy scouts was that the girls interviewed averaged talking exactly twice as much as the boys!

"THERE ARE APPROXIMATELY FIFTY MILLION MOTHERS IN THE UNITED STATES ALONE. MOTHER'S DAY IS SECOND ONLY TO CHRISTMAS IN GIFT PURCHASING."

"THERE ARE TWO KINDS OF MOTHERS: THOSE WHO PLACE A CHILD'S BOUQUET IN A MILK BOTTLE ON TOP OF THE REFRIGERATOR, AND

THOSE WHO ENTHRONE IT IN A VASE ON THE PIANO." —Marcelene Cox in *Ladies' Home Journal*, quoted in *The Reader's Digest*.

Baby Killers!

Murdering unborn babies is big business in the United States and conservative estimates are that this racket earns the killers at least \$50 million a year. Our Christian nation has roughly a thousand criminal abortions every day on the average, a total of some 330,000 every year. Authorities tell us that most of the bloody mothers are not young unmarried girls, but that nine out of every ten are married women with three or more children. In addition to the murder of the babies, there are an estimated one hundred deaths of mothers per week caused from abortions which fail.

What a multitude of mothers will be faced by the babies they murdered at the judgment bar of God! The one who said, "Thou shalt not kill" (Exod. 20:13), will demand a just, sure accounting, you may be certain.

Love for the Lost!

One of the most amazing things that ever happened in any of my meetings took place during a revival in the south. I was preaching on getting right with others to clear the way for real revival when a woman who had just been saved a few weeks came forward and confessed she was harboring hatred and malice in her heart toward another. I did not press her for the details and she did not tell me, but that night she won the victory in her own heart.

It was the next week before I learned that her malice had been toward a woman who had had an affair with her husband before both she and her husband were saved. The next day she went to where the "other woman" worked, went to her department and looked her up, then begged her to forgive her for things she had said. With earnest tears she told the sinful woman that she loved her and wanted to see her saved. Then she witnessed to her about her soul.

Only the power of Jesus Christ can transform a life like that! Recalling the words of the Saviour, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just

The Editor's Notes

(Continued from page 2)

and four days of \$9,000 are very unusual.

In the year from April 1, 1957, to April 1, 1958, since we sold our wholesale business to Zondervan Brothers, and since we left to them to advertise the books by other authors which formerly we sold, we have sold far more of this editor's books alone during the year than we sold the year before of all the books we published, including those of a half-dozen famous Christian leaders! The tremendous demand for the editor's books and for other good books we have published indicates the blessed influence which God has in mercy seen fit to give THE SWORD OF THE LORD.

6. Let this poor editor also

Joe Rice Fund

By the Editor

Evangelist Joe B. Rice recently died suddenly of a heart attack. He was a Sword of the Lord evangelist, brother of the editor and of Dr. Bill Rice.

Pastor Lee R. Fick and the Elba Baptist Church in Lapeer, Michigan, writes us suggesting that some churches greatly blessed by Brother Joe's ministry might like to help pay off the mortgage on Brother Joe's home. They asked if the Sword of the Lord would receive money for that purpose.

It was at this church that Brother Joe held his last revival. He closed there Sunday night and died suddenly Tuesday morning. In his closing service there were eleven people who came forward, eight of them coming to take Christ as Saviour.

Pastor Fick says, "The Sunday night after the final service when I took him to the train he seemed to be feeling fine and was happy to be on his way home. So this news did come as a shock to all of us. The Lord was so good, granting through His servant many decisions for Christ during the one week's meeting."

"Our people were ever so fond of Brother Joe and would like to do something for his family. They would like to start a 'Joe Rice Fund' to see if the mortgage on their home could be paid off."

"The people here are praying and planning toward this fund already. Our church is small but God has been so good, perhaps we could raise \$100 to start the fund."

If people wish to start a fund to pay off the mortgage on Brother Joe Rice's home so that his widow and children will not be limited by this debt, the Sword of the Lord will act as treasurer. We will give receipts for each gift and see that proper accounting is made. This suggestion is by a pastor and people who were blessed by Brother Joe's ministry. It may be that other churches so blessed would like to have a part in safeguarding Brother Joe's family by paying off the debt on the home.

Address John R. Rice, THE SWORD OF THE LORD, Wheaton, Illinois.

and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:44-48).

"THE EVANGELISM OF THE WORLD IN THIS GENERATION DEPENDS FIRST OF ALL UPON A REVIVAL OF PRAYER. DEEPER THAN THE NEED FOR MEN: DEEPER THAN THE NEED FOR MONEY: AYE, DEEP DOWN AT THE BOTTOM OF OUR SPIRIT-LESS LIFE IS THE NEED FOR THE FORGOTTEN SECRET OF PREVAILING, WORLD-WIDE PRAYER."—Robert E. Speer

Evangelist Sumner can be seen and heard:

Thru May 4:
First Baptist Church
Princeton, Indiana

May 5-11:
Green Corners Baptist Church
Belding, Michigan

thank God here for the flood of invitations which continually come to him. I have felt led to cut down my engagements to only a few days at a place, and to try to reach as many preachers and Christian workers as possible, and to stir people up for revival. So, although my average engagement may be three or four days instead of three weeks, I still am crowded beyond measure with invitations. And it particularly gives me a feeling of God's blessing that everywhere I go noble preachers come to hear me preach. This is a grave responsibility for which I need God's help and earnestly covet your prayers. Thank God for the open doors. We trust that wherever possible those who would invite me to speak will make plans with other Bible-believing Christians, preachers, and churches and let us have conferences large enough to do the most possible good. And for the many, many invitations we must turn down for lack of time, we ask the charity of brethren and their understanding of our limitations.

We remember that when Elijah was plain and sharp against sin and in his fight against Baal, and after his defeat and slaughter of the priests of Baal, he felt that he was the only one who stood for God. But the Lord told him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Yes, God still has a noble multitude of Bible-believing Christians, people which have a burden for soul winning and who are willing to take some of the reproach of Christ which good Christians have borne through the years.

The Editor's Engagements

May 1-4, Thursday night through Sunday, we will be speaking, God willing, in the Bible Baptist Church, Richmond, Virginia, Rev. Glen Lowry, pastor.

May 6, Tuesday evening, we will be speaking with Pastor Wayne Van Gelderen at the Joy Road Baptist Church in Detroit, Michigan.

June 1-4, Dr. Bob Jones, Sr., and I will have a Sword of the Lord Conference on Revival and Soul Winning at the Bible Baptist Church, Dumas, Texas. Brother Clyde Spain is the aggressive and successful pastor and attendance is expected from far and near.

With the Evangelists

By the Editor

EVANGELIST JACK YOST, Route 2, Berwick, Pennsylvania, recently held a meeting in the Evangelical United Brethren Church of Mexico, Pennsylvania. There was a definite spirit of revival among the church members and four souls accepted Christ as personal Saviour with one other coming for redemption.

EVANGELIST BOB NICHOLAS of Escondido, California, held a meeting in the Regular Baptist Church of San Dimas, California, March 19 through 30. Rev. K. T. Larrabee reports that the services were well attended in spite of the rainy weather. About twenty made decisions for Christ or stated a desire to be baptized and unite with the church having accepted Christ previously. Twelve were baptized Palm Sunday evening and at least six more will be baptized in the near future. There were approximately 90 first-time decisions for Christ at a Saturday morning children's meeting which attracted about 200 boys and girls.

REV. G. COVELL KEENUM, pastor of the Fairview Baptist Church, Decatur, Alabama, had a blessed revival campaign with the Grace Baptist Church, Middletown, Ohio, where Rev. Howard Sears is pastor. In one week there were about 60 souls saved. There were 49 people saved the closing Sunday and all joined for baptism. It was a heart-warming time. Pastor Keenum has spent much time as an evangelist and has a blessed anointing of God.

June 5-8, Dr. Jones and I will be with the New Testament Baptist Church, Rev. Bill Beeny, pastor, St. Louis, Missouri, in a Sword Conference on Revival and Soul Winning.

June 9-12, I will be in four simultaneous conferences in the Chicago area: in the Belden Avenue Baptist Church, 2309 North Halsted Street, Chicago; the First Baptist Church, 154th Street and Lexington Street, Harvey, Illinois; the Harrison Street Bible Church, 911 South Taylor, Oak Park, Illinois; and in the North Side Gospel Center, 3859 North

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Dr. Davidson's Text

(Continued from page 1)

Oh, for one a little less divine than God, yet a little less human than himself, who could act as an adjudicator, an umpire, a mediator between them! But neither the heavens above nor the earth beneath can produce one capable of ending the painful controversy. "There is no daysman who can come between us and lay his hand upon us both!"

A God!

But no Mediator!

That is the first story.

The second story, the story from the end of the Bible, is the story of an old minister whose lifework is finished. He writes, in a reminiscent vein, to a young minister who is just beginning; and earnestly refers to his own ordination. "Whereunto," he asks, "was I ordained a preacher and an apostle and a teacher of the Gentiles in faith and verity?" What is his message? He answers his own question. It is this. "For there is one God, and one mediator between God and men, the man Christ Jesus."

A God!

And a Mediator!

Job needed a Friend in the Great Court; but, alas, he could not find one!

Paul tells Timothy that he was ordained for no other purpose than to point men to Him who alone can intercede.

Only One God Means Only One Mediator

"One God—but no Mediator!" cries Job.

"One God—and one Mediator!" exclaims Paul.

In one respect these two thinkers, standing with a long, long file of centuries between them, are in perfect agreement. They both feel that if there is a God—and only one—no man living can afford to drift into alienation from Him. If there is no God, I can live as I list and do as I please; I am answerable to nobody. If there are many gods, I can offend one or two of them without involving myself in uttermost disaster and despair. But if there is one God, and only one, everything depends upon my relationship with Him. And if I am already estranged from Him, and if there be no Mediator by whose good offices a reconciliation may be effected, then am I of all men most miserable.

"One God—but no Mediator!" cried Job in despair.

"One God—and one Mediator!" exclaims Paul, in delight.

"One God—and one mediator!"

It is the glory of our humanity that it needs both the one and the other. We need a God and cannot be happy till we find Him. The instinct of adoration is in our blood, and we are ill at ease until we can find One at whose feet we can lay the tribute of our devotion. We need a Mediator, too, and are at our best when we recognize and confess our need of Him. It is, I say, the glory of a man that he can yearn for these two things. The most faithful and intelligent of the beasts feel no desire for either the one or the other. We know how Dr. Davidson died. I said that his conversation with Drumsheugh was his last. I was mistaken. His last conversation was with Skye, his dog. When John the serving-man paid his usual visit to the study before he went to bed, the doctor did not hear him enter the room. He was holding converse with Skye, who was seated on a chair, looking very wise and deeply interested.

"Ye're a bonnie beastie, Skye," exclaimed the doctor, "for a' thing He made is verra gude. Ye've been true and kind to your master, Skye, and ye'll miss him if he leaves ye. Some day ye'll die also, and they'll bury ye, and I doubt that'll be the end o' ye, Skye! Ye never heard o' God, Skye, or the Saviour, for ye're just a puir doggie; but your master is minister of Drumtochty and—a sinner saved by grace!"

Those were his last words. In the morning the doctor was still sitting in his big chair, and Skye was fondly licking a hand that would never again caress him.

Skye, the noblest dog in the world, had no sense of sin and no

sense of grace, no need of a God and no need of a Saviour!

Dr. Davidson, Skye's master, is a sinner saved by grace. And it is his sense of sin and his sense of grace, his need of a God and his need of a Saviour, that remove him by whole infinities from the faithful brute on the chair. "A sinner," as our fathers used to sing:

A sinner is a sacred thing,
The Holy Ghost hath made him so.

When the soul feels after God, and the heart cries out for a Saviour, it is proof positive of the eternal accountability that dwells within us.

One Adequate Mediator Enough!

"One God—but no Mediator!" sighs Job.

"One God—and one Mediator!" cries Paul.

None! One! The difference between none and one is a difference

*Though dishonest as the thief,
though unchaste as the woman
who was a sinner, though fierce
as Saul of Tarsus, though cruel
as Manasseh, though rebellious
as the prodigal, the great heart of
love will look upon the man who
feels himself to have no soundness
in him, and will pronounce him
clean when he trusts in Jesus
crucified.*—Charles H. Spurgeon.

people in every congregation with whom the minister finds it very difficult to deal. There is the man upon whose conscience sin lies very heavily, and there is the man upon whose soul it sits very lightly.

The first of these two perplexing individuals is afraid to approach the Mediator. He feels it to be a kind of presumption. It is difficult to argue with him. It is better to introduce him to Robert Murray McChesney. McChesney had the same feeling. "I am ashamed to go to Christ," he says. "I feel, when I have sinned, that it would do no good to go.

Give the Smiles to Mother

If you have a smile for Mother,
Give it now.
If you have a kindly word,
Speak it now,
She'll not need it when the angels
Greet her at the golden gate;
Give the smiles while she is living,
If you wait 'twill be too late.

If you have a flower for Mother,
Pluck it now.
Place it gently on her bosom,
Print a kiss upon her brow.
What cares she when life is over,
For the flowers that bloom below.
She will have her share up yonder,
Scattered at her feet galore.

—Akron Baptist Journal

of millions. None means nothing, one means everything. None means failure: one means felicity. None means despair: one means delight. None means perdition: one means paradise. The difference between "no Mediator" and "one Mediator" is a difference that can never be worked out by arithmetic.

"One God"—and only one!

"And one Mediator!"—only one!

But one is enough. It is only in the small things of life that I long for a selection; in the great things of life I only long for satisfaction. When my appetite is sated, and food is almost a matter of indifference to me, I like to be invited to choose between this, that, and the other. But when I am starving, I do not hanker after a choice. I do not want to choose. Put food before me, and I am content. If I am taking a stroll for the mere pleasure of walking, I like to come to a place where several roads meet, and to select the path that seems to be most tempting. But if, weary and travelworn, I am struggling desperately homewards, I do not want to have to choose my path. I dread the place where many roads meet—the place where I may go astray. My felicity lies in simplicity: I want but one road if that road leads home.

Robinson Crusoe climbs the hills of his island solitude and shades his eyes with his hand as he sweeps the watery horizon. He is looking for a sail. One ship will do; he does not want a fleet. There is but one way of salvation for my storm-tossed soul: there is but one Name given under Heaven among men whereby we must be saved: "there is one God and one mediator between God and men"—and one is ample. The difference between "no Mediator" and "one Mediator" is a difference that has all eternity within it.

Everyone May Come, Everyone Must Come to the Same Mediator

But it is time that we came to close quarters. There are two

It seems to be making Christ a Minister of Sin to go straight from the swine trough to the best robe." But he came to see that there is no other way, and that all his plausible reasonings were but the folly of his own beclouded heart. "The weight of my sin," he writes, "should act like the weight of a clock; the heavier it is, the faster it makes it go!"

And the second of these difficult cases—the man upon whose conscience sin sits so lightly—I shall introduce to Dr. MacLure. As Drumsheugh told Dr. Davidson on that snowy Christmas night, "If ever there was a man who could have stood on his own feet in the Day of Judgment, it was William MacLure." Through all his long years in the glen, the old doctor had simply lived for others. As long as he could cure his patients he was content, and he was never happier than in handing the sick child back to its parents or in restoring the wife to the husband who had despaired of her recovery. If ever there was a man who could have stood on his own feet in the day of judgment, it was William MacLure. Yet when the old doctor came to the end of his long journey, his soul was feeling after the same thing—a Friend in the Great Court, an Intercessor, a Mediator between God and men!

"We have done our best," said the old minister, in that last talk with his elder, "we have done our best, but the less we say about it the better. We need a Friend to say a good word for us in the Great Court."

"A've thoct that masel," replied the agonized elder, "mair than aince. Weelum MacLure was 'ettling aifter the same thing the nicht he slippit awa, an' gin any man cud hae stude on his ain feet yonder, it was Weelum."

And for minister and elder and doctor—and me—"there is one God and one mediator between God and men, the man Christ Jesus."

(From A HANDFUL OF STARS, by F. W. Boreham, The Judson Press, Philadelphia. Used by permission.)

—THE END—

The Editor's Notes

(Continued from page 4)

Central, Chicago. Services at 10:00 a. m. and at 1:30 p. m. will be held at Belden Avenue Baptist Church, 2309 North Halsted Street. Speakers will be Dr. Bob Jones, Sr.; Dr. Beauchamp Vick, pastor Temple Baptist Church, Detroit; Rev. Jack Hyles, pastor Miller Road Baptist Church, Garland; and this editor. The conference will be sponsored by the Sword of the Lord and fundamental pastors and churches of the Chicago area.

Do It Before June 1!

Our readers have heard that the subscription price to THE SWORD OF THE LORD must go up June 1. Printing and mailing costs and office expenses are so high that we must bring our subscription price more nearly in line with other magazines. The present subscription price is \$2.50 per year, 3 years for \$5. June 1 the subscription price goes up to \$3 per year, 2 years for \$5, 3 years for \$7.

But to give everybody a good chance to renew subscriptions and to subscribe for others before the rates go up, and to give us a solid backlog of subscriptions, we are making a special offer. You may renew your subscription or subscribe for any one person three years for only \$5, and take your choice of the following premium pamphlets: *Vest Pocket Companion for Soul Winners* by R. A. Torrey, or *How to Pray* by R. A. Torrey, or *The Soul-Winner's Fire* or *Bible Facts About Heaven* by John R. Rice. Or you may send 3 one-year subscriptions for \$6 and get this premium.

Or you may send 5 one-year subscriptions for \$10 and get your choice of *Hudson Taylor's Spiritual Secret* or the Christian novel, *In His Steps* or "What Would Jesus Do?" by Sheldon, or *Bible Stories for the Children's Hour* by Kenneth N. Taylor, or *How I Know God Answers Prayer* by Rosalind Goforth, or *Immanuel*, sermons by John R. Rice.

Canadian and foreign subscriptions of course require 50c additional, because of the extra postage we pay.

We hope that you will renew your own subscription at least three years. Whenever the expiration date is, we will simply add your renewal to your present subscription. You will make a saving and it will save us time and money also. It saves us money not to have to make a new stencil each year, not to need to send letters and renewal blanks and reminders.

Now is the time to send THE SWORD to your relatives, to the new converts in your church, or to backslidden Christians who need help. Now is the time to send a gift to the Ministers and Missionary Subscription Gift Fund. Thousands of preachers, ministerial students, missionaries, and national pastors in foreign countries need THE SWORD. Letters come every week begging for THE SWORD. And some others must cancel their subscriptions because they have no way to pay. So before June 1 I beg you to rush your subscription, new or renewal, and you will help us, help others, and help yourself. I think you will please the Lord Jesus by doing it.

Spurgeon's 20 Volume Sermon Set With 30 Subscriptions!

Yes, we still have a few sets of Spurgeon's sermons in the beautiful memorial library volume set. The set sells for \$59, each volume

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... A Worthy Opportunity

(Continued from page 3)

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little nervous. I asked my husband to read from the beginning and I was a little shocked and happy. I can't explain my feeling on paper—it was like someone had lifted a dark cloud and let the sunshine in. My husband didn't ask questions. He just read and from then on we had family reading and prayer. I was thinking about my babies at the time. I have a little girl and a little boy, ages 5 and 3, and if God is willing we will be adding to our family in July. We are poor but so much better off than those who never stop to think about God. I have found so much happiness since I turned from my sins and chose God for a companion.

"We started going to church after that and later had a revival in our church and there's where God spoke to my heart. I didn't hesitate, I went there and then I was so happy I came home and told my husband. I said it felt like someone took me and pushed me. I couldn't turn away. I know it was God talking to my heart. I was baptized after that and I am still trying to do better. I still read my Bible and pray. I know God hears us."

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Subscription Bargains

(Continued from page 1)

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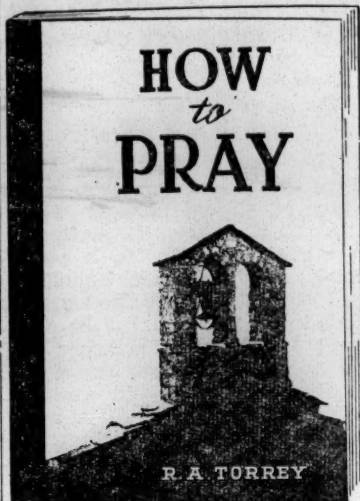
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She Felt Alone

A little girl was in an orphan's home and it was observed that she never cried. One day one of the matrons asked her, "Why do you not cry? I have never seen you cry." The little girl replied, "I have no one to cry to since Mamma died."

It was a glorious thing for every Christian that Christ said, "Lo, I am with you always," meaning every day, under all circumstances. The Christian can cry to Him, call upon Him, trust in Him, and share with Him whatever joys come into life.—Baptist Standard.

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Simple Methods Which Win Souls

(Continued from page 1)

great things God has done for thee." When Andrew found Christ, he went first of all to his own brother Simon and "brought him to Jesus." No one of us should rest as long as any member of our own household is unsaved. I do not mean that we should confine our efforts to them, but we should begin with them, and keep after them. There are those who say that the hardest persons to lead to Christ are those in our own households. This is not true. If your life is right with God, no one will know it so well as those who live with you, and no one else can influence them as well as you can. The holiest and sweetest privilege that a father or mother has is the privilege of bringing their own children to Christ. This we are commanded in the Word of God to do (Eph. 6:4): "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." And this we can do, for God does not command the impossible. I should feel that my wife and I had been robbed of one of the sweetest privileges of life if any one else than we should lead one of our children to Christ. Of course, I would infinitely rather they would be led by some one else to Christ than not to be led at all, but it is our sacred privilege to do it ourselves.

Next to those in your own family are those with whom you are associated in business or in work. If you are a shop assistant, go to work with your own shopmates; if you are a laboring man, go to work with your fellow-laborers; if you are a business man, go to work with your partners and your employees; if you are a student, go to work with your fellow students. Try first for the man next to you. I meet many people who wish to win men to Christ in China, but are not willing to make any strong effort to win to Christ the unsaved members in their own homes or their next-door neighbors. It is a suicidal policy to send any one out as a foreign missionary who has not first demonstrated their love for souls and their capacity to win them to Christ by winning others to Christ at home.

3. Select Those Who Are Approachable

Those of the same age are, as a rule, more approachable than those of a widely differing age. Young men are best to deal with young men; middle-aged men with middle-aged men, and old men with old men. Children often have more influence with children than adults do.

Select those of the same sex, as a rule; that rule has a few exceptions, but not many; it is best for men to deal with men, and women to deal with women. Immense mischief has come through the disregard of this rule of practical wisdom. I always take it as a bad sign when I see young men who are constantly dealing with young women, or young women who are constantly dealing with young men. I have never known a case of this kind that did not turn out badly. Some of the saddest tragedies I have ever known have come through mistakes of this sort. Of course, an elderly, motherly woman can deal wisely with young men and boys, and occasionally elderly men can deal wisely with little girls and young women, but a long experience with Christian workers has strengthened in me the conviction of the wisdom of the rule, men with men, and women with women.

Select people of the same station in life. This rule also has exceptions. There are notable instances on record where servants have led their masters to Christ (the great Earl of Shaftsbury was led to Christ by a nurse in the home), but, as a rule, people can be most readily approached by others in the same class of society. No one can deal so well with a lawyer as another lawyer; no one can deal so well with a physician as another physician; no one, as a rule, can deal so well with an artisan as a fellow-artisan; no one can deal so effectively

with a student as a fellow-student.

Select those who are congenial. To all of us some people are congenial and others are not. Just why they are congenial we cannot always tell, but we know it is a fact. There are those who take to Alexander that do not take to me, and there are those who take to me who do not take to Alexander. Now those who take to me are the ones for me to deal with, and those who take to Alexander are the people for Alexander to deal with. Alexander can reach people that I could not touch, but I can reach people that Alexander cannot touch. However we may account for these things, they are facts, and a wise soul winner always takes account of facts. He concerns himself more with facts than with the philosophy of the facts; he acts upon facts, and lets the philosophy of them take care of itself.

There is not a person here in this audience today who has not some acquaintance that he can touch, and nobody else in the world can touch him. You are responsible before God for that one. You need not confine yourself absolutely to those whom you select to win; be always ready at the slightest opening of opportunity to win anyone to Christ who comes your way. But make a speciality of the one you do select. Never lose sight of the fact that you are to win that man for Christ, and never rest until he is won.

II. Lay Siege for Him

When you have selected your man to win, the next thing is to lay siege for him. Do you know what it is to lay siege for a soul? Did you ever select a certain individual and lay siege for that individual to win him to Christ, cost what it might, and take as long as it might?

You know how an insurance agent conducts his business. He goes into a town and selects those who seem to him likely risks, then he lays siege for them. He writes them letters, he sends them literature, he calls upon them, he persistently follows them up, he studies them. He learns their tastes and how they can be best approached, and never rests until he has insured these persons that he has selected to insure. I have had some experience with the persistent attentions of these insurance agents. I have nothing to say against their pertinacity, I simply want to recommend their methods to soul winners. Ought we not to be as businesslike and as much in earnest in insuring people for eternity as an insurance agent is about insuring them for time? He does it for money that he can make out of it; we do it for a higher object—the glory of God and the salvation of those whom we are pursuing. But how shall we lay siege for them?

1. First of All, by Prayer

When you have selected a man to win for Christ, you should pursue him by prayer day and night, day after day, week after week, and if need be, year after year. In order to be definite make a prayer list. Write on a sheet of paper, "God helping me, I promise to pray earnestly and work persistently for the salvation of the following persons," then kneel down and ask God to tell you whom to put on that list. Do not make it too long. When you have made it, keep your promise. One by one as they accept Christ you can take their names off the list and add others. Everywhere we have gone around the world we have had people make such prayer lists as this, and people are constantly coming to us and telling us, "Another one gone off my prayer list."

One of the leading business men of Belfast, an active Christian worker, made such a prayer list when we were in that city. He came to me toward the close of the mission and said, "The last one has gone off my prayer list today. They have all been saved."

2. Lay Siege to Them by Personal Effort

It is well to pray, but it is not enough to pray. Praying for the

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salvation of others is an act of insincerity, unless we are willing to go to those for whom we pray, and talk with them, and beseech them to be reconciled to God. Sometimes you will not go at the conquest of the soul directly, you will first prepare the way.

Last season while I was going round the country holding missions, my family resided in Southport. I would go there to spend my holidays. The first time I went there I met a man whom God laid upon my heart, and whom I determined to win for Christ. He was a most unlikely case. He had once been in a good position, but had gone down through drink. I began to cultivate his acquaintance, gaining his friendship, and watching for my opportunity to win him for Christ. Every time I met him on the street I would speak with him. When he became disposed to show me little acts of kindness, I accepted them in order to win him. Time after time I met him, and the opportunity to speak about the great question did not come. When I was in Manchester I referred to him, and about my waiting for an opportunity, and a man in the audience said to another, "Well, he will die before he speaks to him."

But he was mistaken. I was watching and praying, and God was listening, and the opportunity came. I returned from a mission and heard that this man had caught cold and was quite ill. I met his daughter and asked if I could see her father. She said, "Yes; he heard that you were coming home, and wondered if you would not come to see him."

I went to the room where he was lying in bed and found him very ill and very approachable. In fact, his wife was trying to read the Bible to him. I took the Bible and read passages that point out our need of a Saviour, God's love to us though we are sinners, and God's way of salvation. I then explained the way of salvation, and prayed with him. The next evening I met his daughter again and asked her if I could see her father again. "Yes; he was hoping that you would come again, and wondering if you would not."

I heard that he had been talking about me and about my son, whose acquaintance he had also made. A part of the time he had been in delirium, and in his delirium he had been talking about my son. I went to see him, and found him perfectly clear in mind, but I felt that he could not pull through the night. I was more definite than the night before, explained the way of life simply and fully, and he professed to accept Christ. I then knelt by his bed and prayed, and afterwards asked him to follow me in prayer. Word by word he followed me in the confession of his sin, in the expression of his belief in God's

(Continued on page 8)

Our God-Breathed Book

(Continued from page 2)

in the holy place, (whoso readeth, let him understand.)"

Jesus ascribed to the Prophet Isaiah various parts of the book of Isaiah, including quotations from chapters 6, 29, 42, 50 and 53. These quotations are found in Matthew 13, 14, Matthew 15:7-9, Matthew 8:17, and Matthew 12:18-21. It is as if the Lord Jesus Christ, knowing ahead of time the foolish critics and infidels who would deny the unity of the book of Isaiah (as He did know, of course), answered that by verifying authorship of Isaiah for the entire book. Critics say that some one else wrote chapters 40 to 66 centuries later. Jesus says Isaiah wrote both parts.

You see, Jesus Christ Himself stands or falls with the Bible. If the Bible is not true but Jesus thought it was, then Jesus is less than the perfect Son of God, Immanuel, God with us, God in the flesh, which He claimed to be and which the Bible clearly declares that He is. If Moses did not write the Pentateuch, and if Isaiah did not write the book of Isaiah, if Daniel did not write the book of Daniel, as Jesus said they did, then Jesus was either ignorant or deceitful, and in neither case could He be what He claims to be, the perfect, sinless Son of God, God incarnate.

If the story of Jonah being swallowed by a great fish or sea monster and after three days being delivered is not true, then Jesus Christ Himself stands indicted, for Jesus verified the story of the whale.

Jesus also verified the divine inspiration of the Genesis account of creation, quoting as authoritative Genesis 2:24, 25. Matthew 19:4-6 says: "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Jesus also said that the story of the flood and of Noah was true, in Matthew 24:27-39, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," and Luke 17:26, 27, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

He verified the miraculous destruction of Sodom and Gomorrah by fire and brimstone from Heaven, in Luke 17:28, 29, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."

An honest and believing heart is compelled to see that Jesus Christ Himself has verified the Bible. If Jesus is what He claims to be, then the Bible is what Jesus claims it to be, the perfect Word of God.

In fact, Jesus Himself linked His deity with the infallibility of the Bible. In John 10:30 Jesus claims, "I and my Father are one." But the Jews then took up stones to stone Him saying, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (John 10:33).

We are told, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:34-36).

You see, Jesus quotes the Scripture. Jesus in claiming to be God's own Son, deity in human form, reminds the Jews that "the scripture cannot be broken."

No, thank God, "the scripture cannot be broken." We agree with the Son of God in this statement. Jesus and the Bible stand off altogether, for Jesus verified and authenticated the perfection and infallibility of the Word of God.

(Fourth installment: to be continued next issue. This full 40-page pamphlet, OUR GOD-BREATHED BOOK—THE BIBLE sells for 25c, plus 5c postage; 5 copies, \$1, plus 15c postage. Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)



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Simple Methods Which Win Souls

(Continued from page 7)

testimony about Jesus Christ, that Jesus had borne his sin in His own body on the tree; he asked God to forgive his sins, because Jesus had borne them in His own body on the cross; he told his heavenly Father that he trusted He had forgiven his sins, because of the atoning death of Christ, and then he told his Father that if it was His will he wished to be raised from this bed of sickness in order to serve Christ, but that if it was not His will to raise him up, that he was willing to be taken from this world, and to depart and be with Christ. When I arose he seemed to be resting in the Lord Jesus. Two hours later there was a rap on my door, and a lady came in and told me that he had passed away trusting in Christ about an hour after I left.

3. Lay Siege to Them by Letters

There are many whom we cannot reach by a conversation whom we can reach by letters. A letter is sometimes more effective than direct personal conversation. A letter can be read at leisure and apart by one's self, and it can be read again and again. Eternity alone will reveal how many thousands have been won to Christ by the medium of letters from earnest Christians. There is tremendous power in the pen. Have you consecrated your pen to Christ? You may not be able to write books, but you can write letters, and letters are oftentimes more effective than books.

I know a woman in America, in humble circumstances, who makes a practice of writing letters to criminals in prisons all

over the United States. She has to do extra work to make the money to pay the postage on these letters, but her efforts have been greatly blessed of God. I have personally known a number of criminals in different states who have been won to Christ by the letters of this godly woman.

In one of our missions one of the most prominent men in the town was just leaving the town as we entered it. In the good providence of God the steamer upon which he was sailing ran aground, and he had to return to the town. The next day being the Sabbath, this man attended the meeting and was somewhat impressed. A leading lady of the town hearing that he had been unable to get away, and had been at the meeting, wrote him a letter urging him to accept Christ. This letter was accompanied by much prayer, and did its work, and this man came forward publicly, and stood up and told the great throng that he had accepted Christ. His conversion made a great impression upon the whole community.

4. Lay Siege to Them by Tracts and Booklets and Books

There is great power in well-chosen tracts and books. The writer of one tract, before his death, had letters from sixteen hundred people, saying they had been brought to Christ by that tract. Sometimes you can hand a tract directly to those you wish to lead out, but oftentimes you can reach people more effectively by indirection. They would be offended if you handed them a tract, but if you leave it around they will pick it up out of curiosity and read it. If there is an especially difficult case, it is well to invite him to your home. On the first night of his arrival retire early; have some well-chosen book that you wish him to read; see that every other book is taken out of his room, and see to it that there is a good light to read by. When he has been shown to his room at this unusually early hour, he will not wish to retire for the night. He will say, "Why do these people go to bed so early? I wonder if there is not something to read." He will look around and find there is just one book in the room to read. He will say, "It is a religious book," and very likely will add, "I don't care for religious books, but there is nothing else to read." He will sit down and begin to read that. All this time you are in another room praying for him.

Sometimes it is well to put a tract under a person's pillow. When they are restless in the night they feel the touch of that tract as they put their hand under their pillow. All men are naturally curious; they will light a light and read the tract, and may be saved by it.

A young man in London was urged again and again by his godly mother to accept Christ. He was determined that he would not, and at last, to escape the unceasing pleadings of his mother, he left home and went to a town in the north of England. He obtained lodgings in this town. The woman with whom he obtained them was a godly woman. Seeing this young man away from home, her heart went out towards him, and she put a tract under his pillow. When he went to bed that first night, away from home, he was restless; putting his hand under his pillow he felt the tract and wondered what it was. He struck a light, and found it was a religious tract. He said to himself, "Here I have run away from home to get rid of my mother's constant pleadings with me to become a Christian, and here, the first night away from home, I find a tract under my pillow; I might as well give in," and he did, and accepted Christ.

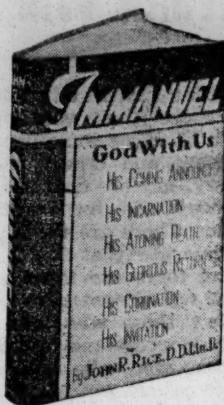
A friend of mine was once calling in a godless home. When he left the home he left his Bible behind him, with a tract in the Bible. After he had gone the lady of the house opened his Bible from curiosity, and it opened to where the tract lay. She read the tract, was converted by it, and when he came back several days after for his Bible, he found that several members of the household

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had been led to Christ by the tract.

By such methods as this, and by all methods, by every kind of sanctified ingenuity, lay siege for those whom you have selected to win for Christ.

III. General Suggestions

A few general suggestions as to the spirit in which the work is to be done.

1. Be Persistent

It is at this point that many would-be soul winners fail. They make one or two attempts to lead others to Christ, and these attempts appear to be unsuccessful, and they give it up. No one can win souls to Christ in this way. The way to succeed in any kind of business is by persistence. One can do pretty much anything in this world that he makes up his mind that he will do if he will only stick to it. Stick-to-itiveness is a priceless grace, especially in soul winning. If one effort does not succeed, make another; if the second does not succeed, make another; if the hundredth effort does not succeed, make the hundred-and-first. Don't give up until you win, if it takes fifty years.

I prayed and worked for the salvation of one man for fifteen years. I seemed to make absolutely no headway. He wandered farther and farther from God, but I did not give up. There could hardly be a more unlikely case than he, utterly sunken in worldliness and sin; but I won, and I had the joy of seeing that man a preacher of the Gospel, and today he is in Heaven. When he was converted his old friends could hardly believe it; it seemed to them utterly preposterous that such a person had been converted; but he had. You can win any one to Christ if you are willing to keep at it.

2. Be Courteous

There is nothing that costs less, and there are few things that pay better in this world, than courtesy. It pays in business. But there is no place where it pays better than in soul-winning work. You may be poor, but you can be well-bred. Treat every man with whom you deal as a gentleman, and every woman with whom you deal as a lady. I have seen people go at others in a most overbearing, discourteous, and irritating way. They assume an air of superiority. They treat the one with whom they are dealing as if he had no sense; they act as if they were determined to pound their ideas into another man's head. Now, every person of sense and character resents this kind of treatment. The person with whom you deal may be utterly wrong, yet you can treat his opinions and his feelings with consideration and kindness. You are far more likely to win him in that way. Never have heated arguments with those you would lead to Christ. Listen to what they have to say. Treat them with deference. It is quite possible to expose the hatefulness of another's sin, and yet to do it in a courteous and considerate way. You will produce far deeper conviction in that way.

Avoid all familiarities with those with whom you are dealing. A gentleman or a lady always represents undue familiarity. I have seen a man sit down in our after-meetings beside a young woman and put his arm along the seat back of the woman. Any lady resents such conduct, and is likely to get up and leave the meeting. It is all right when a man is dealing with a drunkard that has not had a kindly action shown him in

years, to put his arm around him as you kneel in prayer. It is all right for a lady when dealing with a fallen sister who has had nothing but curses and abuse for years, to put her arm around her. It is the first touch of a loving hand that she has had for many a long year, and may soften her heart. But every worker must be careful to treat every one with whom they deal with all due deference and courtesy.

3. Be Earnest

Many would-be soul winners are utterly professional. Those with whom they deal cannot but see that they have no real interest in their spiritual welfare, no deep concern for their souls. Such a worker may have a large technical knowledge of the Bible, and of just the right passages to use in dealing with certain classes of men and women, but his knowledge counts for nothing unless there is deep reality and earnestness back of it. Other workers may have a comparatively small knowledge of the Word, and yet such an earnest love for the perishing that their little knowledge is used vastly beyond the superior knowledge of the other.

In a certain town there was an infidel blacksmith. He was well read in infidel literature, and rejoiced in his power to defeat in argument any opponent. A deacon in the town had a great longing for this man's salvation. He read up infidel literature, and the arguments in reply to it. When he thought he had mastered the subject he called upon this blacksmith to persuade him that he was wrong in his infidel opinions, but he proved no match to the blacksmith. In a few moments the blacksmith had shattered his arguments and defeated him utterly. The deacon knew that he was right, but he could not prove it to the blacksmith, but in his deep yearning for the salvation of the blacksmith he burst into tears, and said, "All I can say is, I have a great spiritual concern for your soul."

He then left, went to his home, burst in upon his wife, and said, "Wife, I am a botch on God's work. God knows, I really love that blacksmith's soul, and I went down to prove to him that he was wrong, and in a few minutes he beat me utterly in argument. I am only a botch on God's work."

He then retired to his room and knelt down to pray. He said, "Oh God, I am only a botch on Thy work. Thou knowest that I have a real desire for that man's salvation, but I have failed utterly in my attempt. I am only a botch on Thy work."

But soon after he had left the blacksmith's shop, the blacksmith went into his house and said to his wife, who was a godly woman, "Wife, Deacon ----- was just over talking to me. He used one argument I did not understand. He said he had a great spiritual concern for my soul. What did he mean?"

His wife who was a canny woman, said, "You had better go and ask him."

The blacksmith hung up his apron and went across the fields to the deacon's house. Just as he ascended the piazza and was at the door, he heard the deacon in prayer saying that he was a botch on God's work. He pushed open the door and cried, "Deacon, you are no botch on God's work. I thought I knew all the arguments for Christianity, and that I could answer them all, but you used an argument this morning I never heard before, and I cannot an-

swer. You said you had a great spiritual concern for my soul."

The deacon had the joy then and there of leading that man to Christ. Have you a great spiritual concern for the souls of the perishing? If not, the sooner you get it, the better for you and for the lost.

4. Be Winsome

A winsome manner goes a great way in soul winning. It is just as easy to smile as it is to scowl. It is just as easy to be genial and winning as it is to be rude and repellent. Some people seem to take pride in their brusque, overbearing manner; but brusqueness is not a fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness," and so forth. A winning manner, the outcome of a life controlled by the Holy Spirit, is of more importance in soul winning than a theological education. Acts of kindness go a long way toward paving the way to the gate to a man's heart.

A young missionary in Chicago in her visitation found an infidel dying with consumption. Day after day she visited him with little gifts to make his last days on earth pleasanter. One day it would be a glass of jelly, another day something else. After about thirty days of such kindly ministrations she became fearful that his time was short. She came to me at the close of my Bible class one Sunday afternoon and said, "Won't you come with me to see a dying man? I am afraid he will not live through the night."

I hurried down with her to the poor room where the infidel lay dying. His wife was a Roman Catholic. I sat down by his bed and read the Scriptures to him, the Scriptures that make plain the love of God to sinners, the death of Christ in our stead, and the way of salvation through our crucified Saviour. I then asked him if I might pray with him, and he consented. I prayed God to open his eyes to show him that he was a lost sinner, but that Jesus had borne all his sins in His own body upon the cross. Then I began to sing in a low tone by his bed—

*Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee—
O Lamb of God, I come!*

I sang it through, verse after verse, until I had reached the last verse, and then I heard the dying infidel in a feeble voice join with me in the verse—

*Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse,
relieve,
Because Thy promise I believe—
O Lamb of God, I come! I come!*

I looked up and asked him if he really had come. He said that he had. He passed into eternity that night. I was asked to conduct the funeral services. Standing by his casket with his infidel friends standing on the other side, I told how utterly insufficient his infidel views had proven in the time of crisis and of death, and how in those last hours he had accepted Christ. Then I said, "Who of you today will take the same step?"

One stalwart infidel reached his hand across the casket, and said, "I will. I have sympathized with this man in his infidel views, but I give it up now and take Christ." His wife also accepted Christ, and is today a devoted member of our church in Chicago. But it was not my brief visit that won him to Christ. It was the kindly Christ-like conduct of the young woman missionary.

5. Last of All, Be Full of Love

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(Continued on page 10)

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Our Life-Long Fight . . .

(Continued from page 1)

of the Jews. It was the man who felt called to leave all and follow Jesus, but would not go until his father died and could be buried.

And any real Christian has to face sadness and the abuse of foes and the misunderstanding of friends, if he be true to Christ.

Anyone who stands plainly and firmly for Christ and the Bible, as he understands the will of God to be, with soul winning passion, and brotherly love, but with honest strong defense of the faith, must be willing to bear the reproach of Christ.

I. Our Life-Long Stand for Fundamentalism Against Modernism

So we feel we must make it clear again—THE SWORD OF THE LORD stands for Jesus Christ and His authority, as expressed in the Word of God. We stand on the essentials of the Christian faith and for Christ's soul-winning program. When that puts us for men, we are for them. When that puts us against men, we are against them. There are no other issues which are main issues with THE SWORD OF THE LORD but Christ, His deity, virgin birth, bodily resurrection, blood atonement, the Great Commission which He gives us, and obedience to His commands. And this Christ and the doctrines about Christ and the commands of Christ are all in the infallible Word of God. So we take our stand on the Word of God and on Christ, our dear Saviour and Lord.

For example, we love Southern Baptists. This editor was trained in Southern Baptist schools and knows many great Southern Baptist people. But when they would overly press and coerce people to give to modernistic causes like Southern Baptist Seminary at Louisville, and a number of other Southern Baptist schools, then that is wrong, unscriptural, unbaptistic, and we must oppose it. We still love Southern Baptists and have fellowship with a great host of godly soul-winning people among them. Thousands of them feel as we do on this matter. But the question is not whether we are for Southern Baptists or against them; it is for Christ or against Him; it is for the Bible or against the Bible.

The issue is not Billy Graham, except as he incidentally makes himself a part of the issue when we stand up for Christ and the Bible and the integrity of the Word of God and for obedience to the plain commands of the Bible. We love Dr. Graham. We have prayed for him daily for many years. We boosted him when other people were against him. We rejoice in the souls he wins to Christ. When he sins against God, we grieve about it. When he leads others to disobey the Bible, we must speak out against it. That is not a fight against Billy Graham. It is simply standing for Christ and the Bible. If Dr. Graham makes himself an incidental part of this fight by attacking fundamentalists, by boosting modernists, then that is sad. But we cannot be blamed for that; we must still be true to Christ and the Bible, as far as we know how.

On the front page of every issue of THE SWORD OF THE LORD is this statement, defining the intent, purpose, contents, and program of THE SWORD OF THE LORD: "An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism." Some reader may dislike that stand. Many people do. But at least that is our conscientious stand, and we invite others who have the same precious faith to take the same stand.

In other words, we take the stand of historic Christianity.

II. Those Who Do Not Believe in Essential Christian Truth Are Not Saved

We do not believe that every incidental difference on doctrine or practice needs to be a cause of

division. Jesus plainly rebuked Pharisees who tithed mint, anise, and cummin and neglected "the weightier matters of the law, judgment, mercy, and faith." Some matters are incidental; and if they are not made a cause of strife and division, they need not hinder Christian fellowship and Christian co-operation. Some other matters are the very flesh and blood and bone of Christianity. There are some doctrines which one cannot deny without denying Christ and the historic Christian faith. There is no way to be a Christian without accepting the absolute deity of Christ, His blood atonement, His virgin birth, bodily resurrection, and Second Coming. And to accept these facts, so clearly taught in the Scripture, means that one necessarily accepts the Bible as the Word of God.

So there are certain "weightier matters" on which all Christians can and ought to agree. D. L. Moody invited all denominations of Bible believers to come and take part in his Northfield Conference in Massachusetts. But he said it is understood that this unity "takes the Bible as it stands." One who throws away the Bible is not a Christian. One who spits on the blood of Jesus Christ, mocks at His deity, His virgin birth, His bodily resurrection, and His miracles, is not a Christian.

So II John, verses 7 to 9 teach:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Here we have the plain statement that whosoever "abideth not in the doctrine of Christ, hath not God." The essential doctrines about who Jesus Christ is and His atoning death, His absolute deity (which involves His virgin birth and bodily resurrection), are essential to salvation. One may differ on a minor doctrine and yet be saved. One cannot deny the essential doctrines concerning Jesus Christ Himself and be a Christian, so the Scripture says.

And this necessarily involves the authority and accuracy of the Bible concerning the person of Christ, not to speak of other matters at the moment.

The same teaching is given by the Lord Jesus in John 8:23, 24. Speaking to the Pharisees there Jesus said: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

Notice Jesus here speaks of His deity. His unique position as unlike all others. And if that one does not believe that Jesus is the I AM of the Old Testament, he must die in his sins, he is unconvinced. There is no way to be a Christian without accepting Jesus Christ as God in human form, who came to atone for man's sins as the Bible itself presents Him.

So the essential facts about the deity of Christ, His virgin birth, His bodily resurrection, His blood atonement, and the authority of the Scriptures are essential to salvation.

The saving Gospel includes the fact "that Christ died for our sins according to the scriptures; And that he was buried, and that he

rose again the third day according to the scriptures" (I Cor. 15:3, 4). There is no salvation without accepting this gospel "according to the scriptures." We may have fellowship with born-again Christians who believe the Bible but who differ on minor points. But to yoke up with unbelievers who deny the essentials of the Christian faith is a sin plainly forbidden in the Bible.

III. The Bible Solemnly Warns Us, "Beware of False Prophets"

This stand we take against modernism is only following the repeated warnings in the Bible.

Jesus plainly said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits . . ." (Matt. 7:15, 16). Some will appear to be Christians, will call themselves Christians, will say they are evangelical or orthodox, but they are ravening wolves. Unconverted men will pretend to be converted. Teachings essentially false and not the Christian position will be passed off as Christianity. So Christians are warned by the Saviour Himself!

And in the same chapter, verse 21 of Matthew 7 says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven . . ." Some will pretend to be saved who are not, and they will be professional religionists, preachers, teachers, people holding positions in churches, and who claim to have, in Christ's name "cast out devils" and "done many wonderful works." But Jesus said He would call them workers of iniquity and profess that He never knew them!

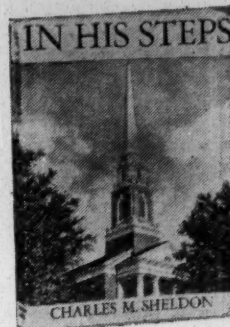
Again in I Timothy 4:1, 2 Paul is inspired of God to warn: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron." People shall "depart from the faith, giv-

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ing heed to seducing spirits, and doctrines of devils," Jesus said. They will be deliberate deceivers, speaking lies in hypocrisy. Should not such warnings make us careful about those who betray Jesus Christ?

In I John 4:1 we are warned, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

In II John 7 we are told, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." And the Scriptures plainly say that such people who do not abide in the doctrine of Christ are not saved. We are not to receive them as Christians nor bid them Godspeed. And we are warned that we will lose our rewards if we do not "look to yourselves" about modernism and teachers who are untrue to Christ.

In Jude 3 and 4 we have a similar warning:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation,

ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

We are commanded that "ye should earnestly contend for the faith." Why? Because certain men have crept in deceitfully, ungodly men claiming to represent Christ but "denying the only Lord God, and our Lord Jesus Christ." People who deny the actual deity of Jesus Christ may say He is divine, which Harry Emerson Fosdick says to him means love like his mother's love. But they deny His essential deity, virgin birth, His blood atonement, and His authentication of the Word of God.

This coming modernism, a denial of the essentials of the Christian faith, was to the Apostle Paul horrible. He was inspired to write that some would come, and "pervert the gospel of Christ" and says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9). An open break with modernism, constant watchfulness against it, and faithful contending against it is solemnly taught throughout

(Continued on page 11)

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Give God Time

The late Dr. Jowett said that he was once in a most pitiful perplexity and consulted Dr. Berry, of Wolverhampton. "What would you do if you were in my place?" he entreated. "I don't know, Jowett; I am not there and you are not there yet. When do you have to act?" "On Friday," Dr. Jowett replied. "Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And, sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion or any subject to crystallize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket.

Give God time, and even when Pharaoh's host is on Israel's heels a path through the waters will be suddenly opened.

Give God time, and when the bed of the brook is dry, Elijah will hear the guiding voice.

—F. W. Boreham.

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Puzzle fans who return coupons certifying 50 correctly worked Bible crossword puzzles in 1958, are to get free a Scofield Reference Bible, No. 80, clothbound, Scofield helps, as announced the first of this year.

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It is not too late to get a Bible. We want our readers to have this nice reward for their constant interest in these Bible crossword puzzles.

Simple Methods Which Win Souls

(Continued from page 8)

male prisoners. Oftentimes she has found it hard work to induce the authorities to put a woman in charge of the female prisoners.

In one city they said to her, "Mrs. Barney, no woman can manage the class of women with whom we have to do."

Mrs. Barney replied, "You never had a prisoner that I could not manage."

"We would like to have you try your hand on 'Old Sal,'" was the laughing reply.

"I would like to," replied the gentle lady.

"Well, the next time we have her under arrest we will send for you."

Not long after, early one morning, Mrs. Barney received word that "Old Sal" was under arrest, and she hurried down to the lock-up. She asked to be shown to "Old Sal's" cell. The sergeant at the desk protested that it was not safe. "Look there," he said to Mrs. Barney, pointing to four policemen with torn clothes and faces, "there is a specimen of 'Old Sal's' handiwork. It took these four men to arrest her."

"Never mind," said Mrs. Barney, "show me to her cell."

"Well, if you must go, an officer must go with you."

"No, I will go alone. Just let the turnkey open the door, and I will go to her cell alone."

Before going down Mrs. Barney had asked the sergeant at the desk for "Old Sal's" right name. "Why," he said, "we always call her 'Old Sal.'"

"Yes," said Mrs. Barney, "but I wish her right name. What is her right name?"

"It is a long time since we first booked her, and we always book her now as 'Old Sal.'"

"Look up her right name," said Mrs. Barney.

The sergeant went back through the books and found "Old Sal's"

proper name. The turnkey opened the door and pointed to her cell down the corridor. When Mrs. Barney reached the door she saw a wild creature with gray torn hair, dishevelled garments, and glaring eyes, crouching in the corner of the cell waiting to spring upon the first policeman that should enter.

"Good morning, Mrs. ———," said Mrs. Barney, calling her by her true name.

"Where did you get that name?" said the poor creature.

Without answering her question Mrs. Barney said, "Sarah, do you remember the first time you were committed here?"

"My God," she cried, "don't I? I spent the whole night crying on the floor of my cell."

"Suppose," said Mrs. Barney, "there had been some kind Christian woman here to have received you that night, and to have treated you gently, do you think your life would have been different?"

"Altogether different," she replied.

"Well," said Mrs. Barney, "I am trying to get them to appoint a woman in this lock-up to receive young girls when they are brought here for the first time, as you were when you were brought here that first night. Will you help me?"

"I will do all that I can," she said.

All the time Mrs. Barney had been drawing nearer, and was now kneeling by her side upon the cell floor, gathering up her torn and grizzled hair, fastening it up with pins taken out of her own hair, pulling together the torn shreds of her garments, and fastening them with pins taken from her own garments.

The work was now done, and Mrs. Barney, rising to her feet, said, "Sally, we are going into the court room. If you will be good they will appoint a woman in this lock-up. Shall I go in on your arm, or will you go in on mine?"

The strong woman looked at Mrs. Barney, and said, "I think I am stronger than you are. You had better go in on my arm." And in they went into the court, the gentle lady leaning on the arm of the hardened old criminal. Sally restrained herself through the whole trial, answered the judge's questions pleasantly. She forgot herself once, and swore at the judge, but immediately begged his pardon. Everybody was amazed at the transformation. A woman was appointed as matron of the jail, but, best of all, Sally got her feet upon the Rock of Ages, and today "Old Sal" is in the glory. Love had conquered. It always will.

Oh, men and women, young and old, go out to do this work, seek the filling of the Spirit that God is so ready to give to us all, and in the power of that Spirit day after day, and month after month, and year after year, labor on for the definite salvation of the definite souls that God shall bring your way. The time is getting short, let us make the most of it.

(From the book, *Real Salvation and Wholehearted Service*, by R. A. Torrey. Published by Fleming H. Revell Company. Used by permission.)

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THE SWORD OF THE LORD

Subscription Dept.

214 W. Wesley, Wheaton, Ill.

"Sword Wit Sharpener"

Matthew Is Called To Be a Disciple

Mark 2

CLEWS ACROSS

- 1 Original name of Matthew
- 4 "Scribes and Pharisees murmured against his . . . (s) Luke
- 11 "Publicans and sinners sat . . . together."
- 13 "Sitting at the receipt of . . ."
- 14 "And said unto him, . . . me"
- 16 Second tone of the scale
- 17 Seventh tone of the scale
- 18 One and one
- 19 Names (abbr.)
- 20 An eastern state (abbr.)
- 22 National Recovery Administration (abbr.)
- 24 Rubbish
- 28 Father of Levi
- 32 "Levi the son . . . Alpheus"
- 33 Being
- 36 Duet
- 37 "He . . . a man, named Matthew." Matt.
- 39 Foray
- 41 "... sinners to repentance"
- 42 "I came not to . . . the righteous." (pl.)
- 46 Wild ox of central Asia
- 48 Rearrange "dime."
- 50 Hurrah
- 53 City of Benjamin
- 54 "When Jesus heard . . . , he saith"
- 55 "Go ye and . . . what that meaneth." Matt.
- 58 Salt
- 59 "A great . . . of publicans and of others" Luke
- 60 To supplement; make additions to

CLEWS DOWN

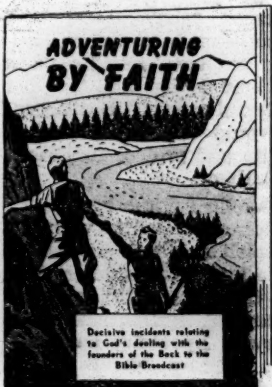
- 1 "And he . . . all, rose up, and followed." Luke
- 2 Courage
- 3 Sick
- 4 "Came and sat . . . with him and his disciples" Matt.
- 5 "When the . . . (s) and Pharisees saw him eat with publicans"
- 6 Hint
- 7 See 26 down.
- 8 Pint (abbr.)
- 9 Nephew of Abraham
- 10 Arabian military commander
- 12 Levi was the . . . of Alpheus.
- 15 "Made him a great feast in his . . . house" Luke
- 20 "And it came to . . ."
- 21 "And . . . he passed by"
- 23 Lava (Hawaii)
- 25 Ruthenium (abbr.)
- 26 and 7 down—" . . . it that he eateth and drinketh with publicans?"
- 27 "I will have . . . , and not sacrifice." Matt. 9
- 29 Limited (abbr.)
- 30 "Why eateth your Master with . . . (s) and sinners?" Matt.
- 31 "As Jesus sat at meat in his . . ."
- 34 A western continent (abbr.)
- 35 "No need of the physician, but they that are . . ."
- 38 "Matthew, sitting . . . the receipt of custom" Matt.
- 40 District Attorney (abbr.)
- 43 Same as 29 down
- 44 "And he . . . and followed him."
- 45 "They that are . . . have no need of the physician."
- 47 Singing voice
- 49 Grown boy
- 51 Ancestor of the Anakim
- 52 High mountain
- 54 Inspected [and] condemned (mil. abbr.)
- 56 Each (abbr.)
- 57 Railway (abbr.)

Free!

with a correct entry for Puzzle Number 18

Adventuring by Faith

By Theodore H. Epp



One of the leading gospel broadcasters of all time is Theodore H. Epp. In this little booklet he relates some of the personal experiences which he and his wife went through in discovering and doing the will of God. Biographies and autobiographies are always thrilling. This is no exception and your heart will be stirred, your faith challenged, your determination renewed and enlarged through the perusing of these seventy-two pages of modern walking with God.

You will thrill as you read about his conversion, surrender to full-time service, early training, first pastorate, early ventures in evangelism, beginning of his radio ministry at Lincoln, Nebraska, how the work developed through answers to prayer, the first radio revival with Dr. Rice in which about 1,000 wrote in to say that they were saved in four weeks, and, finally, the way God led in the obtaining of the large building which houses the broadcast at the present time. Truly Elijah's God still lives today and still answers in power!

Epp's conclusion, which is thrillingly proved, is that "it pays to believe God, for our potentialities are as great as He is great if only we believe and appropriate His grace and power for every act and deed."

THE RULES

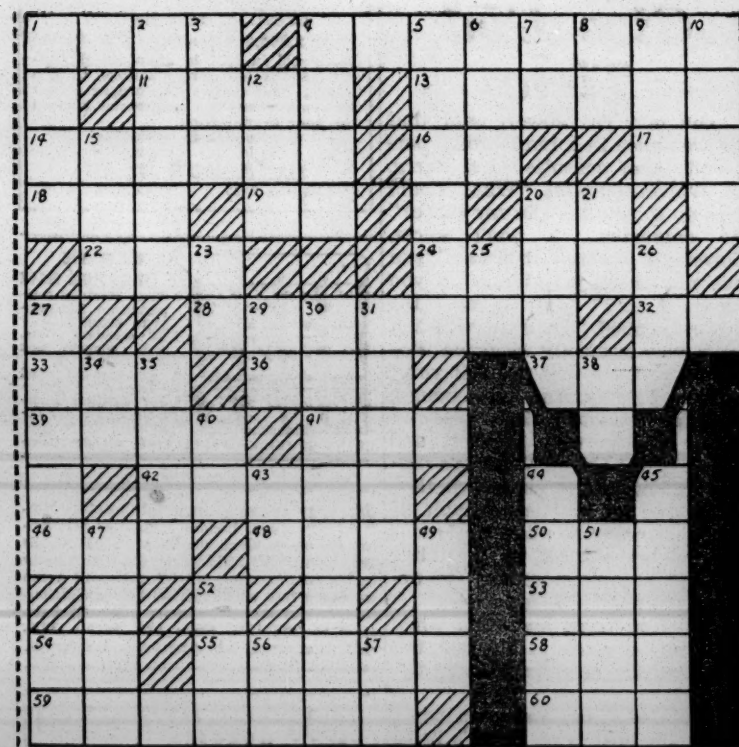
1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *Adventuring by Faith*, your entry must be postmarked by midnight, May 12, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it

Deadline: May 12, 1958

PUZZLE NO. 18



Please check one: Are you still working for the Scofield Bible?

Yes ☐ No ☐

Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

PRINT CLEARLY

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Zone

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Answer to Puzzle No. 15

SIR MOON HERS
O SAID O ERIE
HOUR ABDA AV
M GAT LARS E
ICY COME DOWN
AE LLAMA NOT
APS EDNA ANH
MET NAMED
ERE ADST EB
NNR LEAH AWRY
DAD SAME NOS
UA TADAR H
MY CHILD DIE

Our Life-Long Fight . . .

(Continued from page 9)

the New Testament. Any Bible-believing and Bible-obeying Christian must not only watch for modernism but protest against it openly, boldly.

It is remarkable that in all these Scriptures we are clearly warned that the great danger is not in some obviously heathen or unchristian religion such as Mohammedanism, Buddhism, etc., but that the danger is from those who name the name of Christ. They pretend to be sheep but they are wolves. They pretend to preach the Gospel but it is a false gospel. They speak lies in hypocrisy.

Second Peter 2:1 says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction."

How will they bring in their false teachings? "Privily," secretly we are told. And what is the essence of their sinful modernism? It is "even denying the Lord that bought them." And what is the motive of these people who claim to be Christians but are not, who claim to preach the Gospel but do not, who claim to be friends of Jesus Christ but are His bitter enemies? The reason is told us in verse 3, "And through covetousness shall they with feigned words make merchandise of you . . ." Men who forsake the Christian faith want the salaries of ministers and of professors in Christian colleges. They want the honors attached to the Christian religion, so they with feigned words make merchandise of people.

The same Scripture goes on to say that all these modernists will go to Hell. Any person who does not believe in the actual deity of Jesus Christ, does not trust in His shed blood, and denies other essential truths about the person and work of Christ as our Saviour, is unconverted and is going to Hell, these and many other Scriptures teach.

IV. God Has Commanded an Open Break With Modernists, Refusing Them Fellowship and Support

Not only did God plainly warn us of modernists and command us to beware of them. Not only did He tell us of their deceit, their denial of the Lord Jesus, their false gospel. He told Christians plainly what we are to do with these unbelievers.

First, we are plainly commanded to avoid those who are wrong on essential doctrines. In Romans 16:17, 18 is this command:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

These deceitful false teachers who "cause divisions and offences contrary to the doctrine" which Paul taught, we are to avoid. They do not serve the Lord Jesus Christ but their own belly, we are told, and they "by good words and fair speeches deceive the hearts of the simple." We are not to have fellowship with them. We are not to be in their company. We are to avoid them.

Second, we are plainly commanded not to yoke up with unbelievers, that is, not to bind ourselves in organizations or combines or fellowships where we will in any wise give influence to or will need to respect the opinions of such people.

In II Corinthians 6:14-18 Paul was inspired to write:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I

will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

To yoke up with any unsaved person, one who has not personally trusted Christ as Saviour, is here forbidden. And all the more if there is clear difference and variance on the essential doctrines of the Christian faith. Believers and infidels do not have part with each other. The temple of God and idols are not in agreement. Righteousness and unrighteousness should not have fellowship. Light and darkness should not have communion, we are told. And what should the Christian do? We are commanded, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean." (The word *thing* is in our King James Version here, but it is not in the Greek. It is spiritually unclean people to which God refers.)

Third, we are plainly commanded that these modernists who do not abide in the doctrine of Christ and therefore have not God, are unconverted, are not to be invited to our houses or platforms on the Christian basis, and we are not to bid them Godspeed. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11).

And Ephesians 5:11 commands us: "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

To recognize a man as a Christian who denies the inspiration of the Bible, the deity of Christ, the blood atonement, the virgin birth, the bodily resurrection, or Christ's literal return, is clearly forbidden in the Scriptures. To yoke up with one who is anti-Christian in these essential doctrines, whether that yoke be in marriage or in a denominational program or local church or evangelistic campaign or in lodges, is clearly forbidden. Any yoke that binds us to fellowship with unbelievers binds us to respect their opinion, binds us to please and give some control to unbelievers in a sinful yoke, an unequal yoke, clearly forbidden in the Word of God.

Now since these Scriptures are in the Bible, obedient Christians must set out to practice them. They must avoid fellowship with modernists. They must not give to a program where some of the money will go to support people who are not Christians and who are actively against the fundamentals of the Christian faith. To support Bishop Oxnham who says the God of the Old Testament is a dirty bully, or Nels Ferre who teaches that Jesus may have been the son of a blond Roman soldier and harlot Mary, or to support the Southern Baptist Seminary where Ferre, Brunner, McCracken, and other openly avowed unbelievers in the historic Christian faith are welcomed and used, would be a sin, and it is clearly forbidden in the Bible.

V. But Defense of the Faith Brings the Reproach Which Jesus Promised

But if I refuse to support such causes, I come into reproach and to the enmity of other Christians. For example, recently the Miller Road Baptist Church, Garland, Texas, was expelled from the Dallas County Baptist Association simply for designating its gifts to certain causes which seemed true to God and withholding money from other causes which were obviously wrong for a Bible believer to support. Now because the church had its own mission program and gave money only as they felt led of God to support certain causes, it was slandered and ejected from the association.

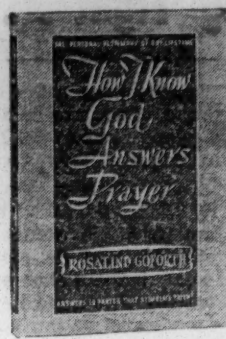
It was on a similar pretext that Dr. Lee Roberson and the great Highland Park Baptist Church in Chattanooga were hounded from the county association of Baptist churches. It is on that pretext

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that THE SWORD OF THE LORD is constantly attacked by Southern Baptist magazines. You see, if one obeys the plain command of Christ about not yoking up with modernism, not supporting those who deny some of these very essentials of the Christian faith, it means the loss of friends.

But we cannot stop with taking care how we give our money and lend our support. I am a preacher of the Gospel. I have been ordered to "declare the whole counsel of God." I have been told in God's Word that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). I must not only obey the command in II Corinthians 6:14-18, I must preach it! Not only must I avoid false teachers, but I must warn others to avoid them. Not only must I obey the command not to receive modernists in our homes and churches as Christians, not to have them on our platforms, not to bid them Godspeed as Christians, but I must preach this to the people if I am a true Bible preacher.

This means that I must "earnestly contend for the faith" (Jude 3). Some people try to water down the plain statement of Scripture and say we should "contend without being contentious." Though one is a verb and the other is an adjective, they both mean the same thing. It would be just as foolish to say, "I must pay my debts without being honest about it," or "I must sing a song without making music." The term "content" is a word which modernists hate. And all the friends of modernists, who would like to keep them in the denomination and like to pat them on the back, and keep their friendship, hate the word, too. But it is God's word. We are plainly commanded to "earnestly contend for the faith."

We are to expose false prophets. We are to say they are wolves in sheep's clothing, that they are deceitful in their words, that they deny the Lord Jesus Christ. Jude says they are like "beasts" (vs. 10), "they are spots in your feasts" (vs. 12), they are "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (vs. 13). We are told that these are "sensual, having not the Spirit" (vs. 19). Now if we talk in Bible language about modernists and unbelievers, we will offend the friends who support them.

If we follow the Bible pattern, we will call some of these men by name as John called Diotrephes (III John 9) and as Paul named Alexander the Copper-smith (II Tim. 4:14). Sometimes we will need to mention those who forsake us who are fundamentalists, those who fight us and oppose us, even as Paul very sadly mentioned Phygellus and Hermogenes (II Tim. 1:15). Paul very sadly wrote, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (II Tim. 4:10). That kind of plain, explicit talk in contending for the faith brings reproach, and yet that is what the Bible is teaching.

Not only must we sometimes call men by name who mislead others and who, though good men, for fear of others or for hope of gain, or for love and the applause of the world, cater to those who are wrong. Sometimes, as Paul the apostle faced Peter and rebuked him openly to his face at Antioch, because of his compro-

mise (Gal. 2:11-14), so we must do with good men who sell out and do not stand true to Christ and the Bible. I know that Paul found great pain in his heart as he faced the Apostle Peter publicly and told him what was wrong with his compromise. I have no doubt Paul was criticized as jealous by Peter's friends. But Peter had already misled Barnabas, the old-time associate of Paul, and other preachers. Where one man compromises without rebuke and without loving exhortation, others are led to sin with him as was true in the case of Peter. Galatians, chapter 2, is a part of contending for the faith as Paul, by divine inspiration, explained it. So those of us who are the old-time fundamentalists, who take the Bible literally and try to obey it in opposing modernism, must lose some pussyfooting friends, some middle-of-the-roads who want to support denominations, want the financial help of rich men, and the praise of infidel scholars.

VI. We Have Followed This Lonely Road by Solemn Conviction for Many Years

THE SWORD OF THE LORD has had the same standard all these twenty-three and one-half years of publication. For thirty-five years I have been preaching the Gospel and trying to defend the faith. Before I knew I was called to preach, my teacher in Baylor University, Dr. Dow, taught evolution and that the Bible was not necessarily scientifically true and accurate. I opposed him then of necessity, as a student and president of the University Christian Association. I opposed the same thing later in the pulpit after I began to preach.

I love Southern Baptists. They are the largest group of fundamental Bible-believers really working at soul winning left in the world. There are some modernists among them. Modernism has a stronghold in Southern Seminary at Louisville, and in other seminaries of Southern Baptists. It has a stronghold in Wake Forest College and in a number of other schools supported by Southern Baptists. In the nature of the case, if I am true to Christ and if I shun not "to declare unto you all the counsel of God," I must say that Bible-believing Christians ought not to support modernism. I must warn how young preachers will have their faith wrecked under such modernist and neo-orthodox teachers.

Through these years, whether associated with the Southern Baptist Convention or out of it, I have maintained loving fellowship with many, many noble Christians among Southern Baptists. And I do not mind anybody supporting the whole Southern Baptist Co-operative Program or any other denominational program, provided he has prayed about it and feels clearly led of God to do so. But I do mind this hateful and popish way of trying to coerce everybody else, against their conscience, to support the whole program, good and bad, including believers and infidels, including those who are for the Bible and those who are against it, those who are under the blood and those who spit at the blood. I say, I do object to people putting the denomination before Christ and the instruction of denominational leaders before the commands in the Bible. Everyone who gives ought to pray and then give as he prays, to support the things that are true to Christ and those only.

I have followed the same course in respect to other great institutions and organizations. I was active in the National Association of Evangelicals until leaders took

up a second time a vigorous and hateful campaign against fundamentalists, those standing out-and-out against modernism. I would not be a party to the attack on those who suffered to defend Christ and the Bible.

Moody Bible Institute is a great Christian school. When Moody Institute published that infamous book by Dr. Lewis Sperry Chafer called *True Evangelism*, attacking evangelists, teaching that the public preaching against sin by evangelists was wrong, opposing the public invitation to accept Christ, and the methods and motives of godly evangelists like R. A. Torrey and J. Wilbur Chapman, I defended evangelists from the attack of that book. Moody Institute dropped the book, and I thank God for that noble school. But our stand is not primarily for Moody Institute or against it. Our stand is simply for the Bible and for Jesus Christ and soul winning. We have great confidence in Moody Institute. Moody Institute will not have me on a Founder's Week program, but Moody Institute is for Christ and the Bible, so I am for them.

So with Wheaton College. I have sent six daughters to Wheaton College and the sixth one is to obtain her degree in June, God willing. I have had Dr. Edman, the president, on the panel of judges for the Sword Book Club. I have published his sermons and those of Dr. Tenney of the graduate school. For years Dr. Edman was on the Co-operating Board of the Sword of the Lord. But December 14, 1956, Dr. Edman wrote me that he did not agree with the stand I take for the inspiration of the Bible. He said: "Actually, I am sure on reading carefully your letter . . . that wittingly or not, you incline to a theory of dictation, which viewpoint is not held by the champions of orthodoxy such as those to whom reference is made . . ." Of course my position and that of THE SWORD OF THE LORD has been in print for many years in the big book, *Twelve Tremendous Themes*, and in the widely circulated pamphlet, *Verbal Inspiration of the Bible and Its Scientific Accuracy*.

This statement from Dr. Edman came on top of years of teaching by Dr. Neuberger in Wheaton, despite continual protests by many that he was not truly orthodox. It followed the publication in *Christian Life* magazine of various articles by Wheaton professors saying that man had been on the earth 200,000 or 300,000 years or more, hints that the Bible is not scientifically accurate, and attacks on fundamentalists. It followed a book by Dr. Tenney, *The Genius of the Gospels*, which was not satisfactory as to the orthodox position on inspiration of the Bible. And after brotherly and earnest discussion again and again on these matters, we felt we must drop Dr. Edman from the Co-operating Board of the Sword of the Lord, which we did. You see, we are not against Dr. Edman or against Wheaton College. We are just standing for Christ and the Bible. Sadly enough, that loses friends. Anyone who really contends for the faith will lose the friendship of many whom he loves, and those who kill him will sometimes think they do God's service.

VII. Dr. Billy Graham Is Only an Incident and Not the Real Issue for Fundamentalists

It is true that Dr. Billy Graham has openly attacked fundamentalists. They are the only ones he has attacked. He never has attacked bartenders. He is very good friends with modernists; speaks in Union Theological Seminary; before the American Baptist Convention; speaks in Colgate-Rochester Seminary; and has never a word against modernists. He had Henry P. Luce, publisher of *Life*, *Time*, and *Fortune* magazines on his committee in New York City, and nothing he said would have offended Mr. Luce as the largest advertiser of liquor in America. (I counted in one issue of *Life* magazine during the Billy Graham campaign 15½ full pages of ads of whisky, vodka, and gin.) Dr. Billy Graham says that God has by-passed extreme fundamentalism. April 4, 1957, he urged the

(Continued on page 12)

Our Life-Long Fight . . .

(Continued from page 11)

National Association of Evangelicals to beware not to follow the old-time position of fundamentalism. He set his paid letter writers and magazine writers to work attacking fundamentalists and seeking to break down the influence of those institutions that are openly and aggressively fundamental. But Dr. Billy Graham is not the issue in this matter. It is whether we will stand for the authority of the Bible and the essentials of the Christian faith.

Let everyone understand that I love Dr. Billy Graham. I have spent some \$10,000 worth of space boosting him in THE SWORD OF THE LORD. In the March 2, 1951, issue of THE SWORD OF THE LORD I published a front page 5-column headline article on "Billy Graham and Revival Critics." The *Christian Herald* in the preceding December had attacked Billy Graham. Tom Rees, British youth leader in the *Life of Faith* in London, carried a very severe criticism of Billy Graham. This was quoted favorably in the *United Evangelical Action* and even *Moody Monthly* quoted from that critical essay approvingly without calling Billy Graham's name. And I answered these and other critics factually.

In THE SWORD OF THE LORD for January 23, 1953, I had an article, "Those Bad, Bad Evangelists." It was an answer to an outrageous article by the editor in *His*, the official magazine of the Inter-Varsity Christian Fellowship. That article, without naming Billy Graham, referred to his campaigns and particularly slurred the conversion of movie stars, gangsters, popular singers, etc. I say, I defended Billy Graham and defended evangelism.

You understand, when the Inter-Varsity Christian Fellowship, the NAE weekly, and fundamental Christians generally criticized Dr. Graham, I defended him. Now that he associates with modernists they boost him.

But in those days Dr. Graham took a stand for the fundamentals of the faith. In the *Pilot* for June-July, 1948, page 295, he said: "It is this sin of apostasy that lies behind the oft-repeated words of the book of Judges: 'And the children of Israel did that which was evil in the sight of the Lord.' Sin, suffering, repentance, deliverance—these four words form the constant refrain of the book of Judges. I have just returned from Europe. I felt the tension that is in all Europe at this very moment. I saw what compromise with modernism, naturalism, materialism, humanism, and evolution has done to a once proud populace. Many times it was my prayer, 'Oh, God, help us in America to fall upon our knees before God, to cease our compromising, to turn back to Thee once again.'"

In the *Pilot* he openly opposed the writings of Harry Emerson Fosdick and said: "A SPECIAL WORD. We sincerely regret that the ad on the back cover of the March issue of the *PILOT* carried an advertisement of a book by Dr. Harry Emerson Fosdick. This completely slipped the attention of our Advertising Department. The *PILOT* represents the orthodox, conservative, fundamental theological position. We do not condone nor have fellowship with any form of modernism. Dr. Fosdick's position is well known as that of an extreme modernist. We do not commend his writings to our reading public."

In his book, *Calling Youth to Christ*, page 33, Billy Graham said: "Many consider the ministry an easy and lazy profession and many have said, 'If you cannot be anything else, be a preacher.' But a preacher who is true to the Word of God must not only preach the Word (II Tim. 4:2) but must expose false teaching (I Tim. 1:3). A minister who is true to his calling must warn people against the danger of heresy and false doctrine. Many times he is tempted to soft-pedal because people may misunderstand and he may make enemies. That is why Paul said, 'I am praying for you day and night, Timothy.' Your pastor needs prayer that God will give him courage to stand true.

Timothy was called upon to 'reprove.' That was a hard thing for a young man to do! Paul told him to 'rebuken.' That, too, is hard!"

Billy Graham wrote me May 10, 1952, and asked me to defend him and his campaigns against criticism and he said, "Contrary to any rumors that are constantly floating about, we have never had a modernist on our executive committee and we have never been sponsored by the Council of Churches in any city except Shreveport and Greensboro—both small towns where the majority of the ministers are evangelical." In those days Dr. Billy Graham was openly for the statement on the front page of THE SWORD OF THE LORD. He was glad to serve on the Co-operating Board of the Sword of the Lord, he said. And he asked me to serve as a member of the Board of Directors of Northwestern Schools, of which he was president. He then endorsed the fundamentalism of Dr. W. B. Riley and of THE SWORD.

In Scotland three years ago Dr. Graham told me plainly that he had promised God he would never have on his committees, taking an active part in his campaigns, a man who denied the virgin birth of Christ, His blood atonement, or the verbal inspiration of the Bible. He particularly mentioned John S. Bonnell, said he had not brought him to Scotland, that he had not introduced him from the platform nor called on him to lead in prayer and would not, because

of Bonnell's article in *Look* magazine in which he said it was not necessary to believe in the virgin birth to be a Presbyterian preacher. And Dr. Graham had a copy of that article in his pocket and gave it to me at the time. He then repudiated the man later used as leading member of his New York Crusade Committee.

Still THE SWORD OF THE LORD is for evangelism and New Testament soul winning and for the Word of God. Now, unfortunately, Dr. Graham has changed his plan. Now he has announced that he will go under any sponsorship and he openly intends to have modernists on his committees, as he did in New York City and as is already planned in San Francisco. Now he does not oppose modernism. Of course he does not preach modernism, but I say he has fellowship with modernists, and never offends them, and avoids any discussion of modernism. He asked to be removed from the Co-operating Board of the Sword of the Lord since he could not now sign the statement on the front page of every issue of THE SWORD OF THE LORD.

We are not against Billy Graham. We are simply for Christ and the Bible, and we are against modernism. And we must keep on saying so.

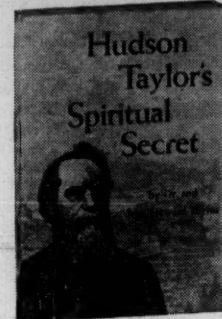
In this matter we simply hold the consistent position which as a matter of conscience we have maintained for thirty-five years. We simply maintain the fundamental position on which THE SWORD OF THE LORD was founded and which it has advocated as a matter of conscience and in obedience to Christ, for twenty-

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three and one-half years.

The first issue of THE SWORD OF THE LORD came out September 28, 1934. Two weeks later in the third issue of THE SWORD OF THE LORD we began a series of articles on "The Unequal Yoke," saying that Christians ought not to yoke up with unbelievers in marriage, lodges, churches, and denominations—and showing that to lend Christian recognition to an infidel modernist who denies the blood atonement, the inspiration of the Bible, and other essential Christian truths, is clearly forbidden in the Bible. And that position we have maintained actively for many years, both in THE SWORD OF THE LORD and in books and pamphlets with wide circulation. That was the position THE SWORD OF THE LORD had when Dr. Billy Graham joined our Co-operating Board and asked me to be on his board at Northwestern Schools.

Dr. Graham knew of that position and, as far as we know, agreed with it. The fact that he has changed does not give us a right to change. So we oppose modernism and teach that Christians ought not to yoke up with modernists.

We must give an account to God for our influence on 22,000 ministers, who, according to a recent check, take THE SWORD OF THE LORD, as well as multiplied thousands of others around the world.

Over 22,000 letters during our March letter month show that we are not alone.

Next week, God willing, we will show what is at stake and what is to be lost, if THE SWORD and others do not continue the fight against modernism, and against yoking up with unconverted, unbelieving people.

—THE END—

"GARY" A CHRISTIAN AT COLLEGE

JUST A COUPLE OF PALS . . .

Phil Saint

